Emotion Regulation in the Workplace: A Cultural Perspective

By Mariya Mathai, MSc, BA

Registration number: 100189487

A thesis submitted in the fulfilment of the requirements of the Doctor of Philosophy Degree University of East Anglia

Norwich Business School

April 2022

Table of contents

Abstract 11

Acknowledgements 13

1.Chapter 1: Introduction 14

1.1. Overview 14

1.2. Key Concepts 15

Emotion regulation 15

Culture 16

Globalization 16

Cultural dissonance 17

1.3. Research context 17

1.4. Research questions 18

1.5. Gaps in literature 18

1.6. Thesis outline 20

Chapter 2: Literature review 1 23

Emotion regulation 23

2.1. Introduction 23

2.2. Emotions 23

Basic /universal emotions 25

Displays of emotions 26

2.3. Emotions in the context of Indian culture 29

2.4. Emotions in the workplace 31

2.5. Emotion regulation 32

Intrapersonal emotion regulation 35

Interpersonal emotion regulation 36

Strategies of interpersonal emotion regulation....36
2.7. What guides emotion regulation?....37
Feeling rules....37
Display rules....38
A. Organizational display rules....39
B. Cultural display rules....40
2.8. Outcomes of emotion regulation....40
2.9. Motives of emotion regulation....43
2.9. Factors influencing emotion regulation....49
Cultural values....49
Individualism-Collectivism....49
Power distance....51
Indulgence-restraint....51
Leadership....52
Gender....53
Seniority/tenure....55
2.10. Summary....55
Chapter 3: Literature review 2....57
Conceptualizing cultural dissonance....57
3.1. Culture....57
3.2. Different models of cultural values....58
Hofstede's model of cultural values....58
Schwartz model of cultural....60
Inglehart's model of cultural values....61
3.3. How is culture manifested?....62
3.4. Different levels of culture....64
3.5. How do people identify with a culture?....68

Identity 69
Forming a social identity.....70
Role of national and organizational identities in international organizations.....72
3.6. Modified levels of culture.....73
3.6.1. Cultural congruence 74
Colonialism and its last consequences. 74
Homogenization of cultures-Global culture.....76
3.6.2. Cultural divergence 76
Cultural values difference 78
3.7. Conceptualizing cultural dissonance 80
3.8. Summary 82
Chapter 4: Literature Review 3 83
Role of culture dissonance in emotion regulation 83
4.1. Dissonance 83
4.2. Concept of self.....85
4.3. Emotional dissonance 86
4.4. Emotional regulation implications of cultural dissonance.....89
4.5. Dissonance reduction/ Coping strategies 90
Trivialization of cognitions.....90
Rationalization.....91
Distraction and forgetting 92
Selective information processing.....92
4.6. Conclusion.....93
Chapter 5: Methodology 94
5.1. Introduction.....94
5.2. Research questions 95
5.3. Research Paradigm 95

5.3.1. Ontological question 96
5.3.2. Epistemological question.....97
5.3.3. Methodological question 98
5.3.4. Research reasoning.....99
5.4. Data collection.....100
5.4.1. Pilot interviews 100
5.4.2. Recruitment and sampling 101
5.4.3. Size and sample.....102
5.4.4. Semi-structured interviews 103
5.4.5. Critical Incident technique.....104
5.5. Covid-19 107
5.6. Data Analysis 108
5.7. Ethical considerations.....115
5.8. Data storage.....116
5.9. Reflexivity.....116
5.10. Conclusion.....117
Chapter 6: Findings.....121
6.1. Introduction 121
Part 1: Emotion regulation 124
6.2. Background 124
6.3. Factors affecting emotion regulation 125
Theme 1: Cultural values 125
Theme 2: Gender.....129
Theme 3: Professional expectations 135
Theme 4: Job insecurity.....137
Theme 5: Leadership 140
Findings Part 2: Cultural Dissonance 144

6.5. Background 144
6.6. Experience of working in western MNCS 145
Theme 1: Preference for Western MNCs 145
Theme 2: Satisfaction with the role.....146
Theme 3: Cultural hybridity in the workplace.....147
6.7. Cultural dissonance.....148
6.8. Experience of Cultural dissonance 149
Theme 1: Identifying with national culture in the workplace (type 1 cultural dissonance). 149
Theme 2: Identifying with organizational culture in the workplace (type 2 cultural dissonance).....151
6.9. Emotion regulation implications of cultural dissonance.....155
6.10. Summary of findings relating emotion regulation implications of cultural dissonance.....156
6.11. How do employees reduce cultural dissonance? 162
Theme 1: Socialization.....162
Theme 2: Identifying with organizational values.....163
Theme 3: Global identity.....164
6.12. Summary of findings relating to reduction of cultural dissonance 165
6.13. Summary of chapter.....169
Chapter 7: Discussion 170
7.1. What are the factors that influence emotion regulation? 170
Collectivism 170
Conform to hierarchical norms.....172
Conform to gender norms. 173
Conform to organizational and occupational norms. 177
Conform to leadership expectations and roles. 178
7.2. The real motivation for emotion regulation: Collectivism vs. Conformity ...179

7.3. Cultural dissonance....182
Why didn't everyone experience cultural dissonance?....183
Type 1 dissonance: Cultural dissonance caused by identification with national culture....184
Other factors that reduce type 1 cultural dissonance....185
Cultural hybridity....185
Person-Environment fit....185
Preference for western MNCs: Person-organization fit....186
Satisfaction with role: Person-role fit....187
Type 2 cultural dissonance: Identifying with organizational culture in the workplace....189
Chapter 8: Conclusion....192
8.1. Introduction....192
8.2. Theoretical contribution....192
8.3. Practical contributions....195
4.7. Limitations and directions for future research....196
4.8. Summary....198
References....200
Appendix1: Participant information sheet....223
Appendix 2: Interview guide....231

List of tables

Table 1: Comparison of emotions in Rasa theory and Ekman's basic emotions 30

Table 2: Selective summary of existing research of emotion regulation in workplace.....48

Table 3:Summary of philosophical assumptions 100

Table 4: Sample demographics.....103

Table 5: Deductive codes 110

Table 6: Inductive codes.....113

Table 7: Table with themes and sub-themes.....118

Table 8: Participant pseudonyms 122

Table 9: Emotions experienced by men and women.....130

Table 10: Experience of cultural dissonance 149

Table 11: Emotion regulation implication of type 2 cultural dissonance.....158

Table 7: Table with themes and sub-themes (repeated) 166

Table 12: Instances related to collectivism.....180

Table 13: Instances related to conformity. 182

Table 14: Experience of type 1 cultural dissonance.....188

List of Figures

Figure 1: The culture onion, derived from Francesco and Gold (2003, p19). 63

Figure 2: Lehvels of culture for Indian employees in Western MNCs.....74

Figure 3: Cultural differences.....79

Abstract

Emotions are central to social relationships and their expression is a way of participating in the social world. In times of globalization, where organizations are increasingly transnational in nature, it is crucial to study emotions at work in an intercultural context. The participants of this study are Indian employees working in Western Multinational Corporations (MNCs) in India. The Indian culture and western cultures have differences in the level and acceptance of hierarchy, and the social framework. The difference in both cultures can lead to a collision of values and an uncomfortable sense of discord, disharmony, confusion, or conflict (cultural dissonance) for the employees. The aim of the research is to examine the factors that influence emotion regulation in this specific research context, understand the experience of cultural dissonance, the emotion regulation implications of cultural dissonance, and the strategies to reduce it. Data was collected from 41 semi-structured interviews using Critical Incident Technique (CIT). The interviews were analysed using thematic analysis. Findings confirmed that factors such as cultural values, gender, leadership, and professional expectations had a profound impact on the emotional regulation process. In addition, job insecurity also influenced the emotion regulation process. Findings on cultural dissonance showed employees in Western MNCs in India experience two different types of cultural dissonance: the first type of cultural dissonance is when employees identified with the national culture, but the group identified with the organizational culture (type1), and the second type of cultural dissonance was when employees identified with the organizational culture, but the group identified with the national culture (type 2). Findings also suggested that organizational socialisation was an effective dissonance reduction strategy for the first type of cultural dissonance. On the other hand, individuals who experienced the second type of cultural dissonance usually experienced an emotional dissonance. Drawing from self-affirmation theory and self-consistency theory, when participants' culturally valued sense of self was threatened and they cannot immediately affirm this aspect of their self, it led to another form of dissonance.

Key words: *Emotion regulation, culture, cultural dissonance, cross-cultural management*

Acknowledgements

Enormous gratitude to my supervisors Dr. Annilee Game and Dr. Roberta Fida for their endless patience, understanding, and guidance.

My thanks go to my participants. Each of you shared very valuable and interesting stories. Many of you introduced me to other participants who shared equally interesting stories. Although I can't name you here, I'm deeply grateful to you for showing interest in this study.

To my family and friends, thank you for your prayers, love, and support throughout the duration of PhD.

I would also like to thank the University of East Anglia for the funding and the opportunity to develop this research.

Chapter 1: Introduction

1.1.Overview

Humans are one of the most socially advanced species on the planet (Wilson, 2012), exchanging complex information on a daily basis to support the operation of their individual lives and society as a whole. The expression of emotions is crucial for individuals to function and be part of social exchanges because it gives predictive information about the environment and helps individuals to adjust their own cognitions and behaviors accordingly (Ellemers, 2018). Therefore, emotions are central to social relationships and their expression is a way of participating in the social world (Frijda, 1986, 2007; Solomon, 2004; Griffiths & Scarantino, 2009). Eid and Diener (2001) argue that national culture strongly influences the emotion process through values and norms for experiencing and expressing emotions (Eid & Diener, 2001). Consequently, there are cultural differences in the desirability and appropriateness of emotions, as well as in the social consequences that result (Fishbach, 2009).

The workplace was previously perceived as a rational environment with no room for emotions (Grandey, 2000). This notion was challenged when researchers in the recent past have understood the integral role of emotions in our working lives and the necessity of mindful emotion regulation (Brotheridge & Lee, 2008; Härtel, Ashkanasy, & Zerbe, 2011). Although emotions are functional (Frijda, 2007), in many cases, they are adaptive only if appropriately regulated (Gross & Jazaieri, 2014). Ever since Hochschild (1983) published her notable work "*The Managed Heart*", there has been a burgeoning area of research on emotion regulation as a means of explaining job outcomes (George, 2000). Hochschild's pioneering work focusses on emotion regulation, which refers to the management of an individual's emotions in terms of which emotion is experienced, when the emotion is experienced, and how the emotion is experienced or expressed (Gross, 1998). Emotion regulation is extremely important for people's social life because the non-regulated, unadulterated expression of emotion would lead to social chaos (Matsumoto, Yoo, Nakagawa et al, 2008). With regard to facial expressions of emotion, these regulatory mechanisms are known as display rules (Ekman & Friesen, 1969). The display rules are implicit and explicit norms about

which emotions are appropriate and acceptable and how to express these emotions in public (Boyd, 2002). The display rules can be shaped by organizational values (organizational display rules) or cultural values (Cultural display rules). In times of globalization, where organizations increasingly transnational in nature, it is crucial to study emotions at work in an intercultural context (Fishbach, 2009). The following sections look at key concepts and setting of the research.

1.2.Key Concepts

Emotion regulation

One of the most influential studies in the fields of emotion regulation, particularly in the field of organizational psychology, has been that of Grandey (2000). Grandey integrated Hochschild's conceptualisation of emotional labour and Gross's (1998a) psychological process model of emotion regulation. Emotion regulation is defined as "the process by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (Gross, 1998b, p. 275). According to Grandey, emotional labour can be seen as emotion regulation in the workplace that is conducted as part of a person's job role (Grandey, 2000).

Although early work in the field focused on emotional labour with respect to people's management of their own emotions, within the broader literature on emotion regulation, researchers contend that there are two distinct forms of emotion regulation which can be distinguished according to whether people attempt to regulate or control their own emotional experiences (intrapersonal emotion regulation) or deliberately attempt to shape the way others feel (i.e., the target) (interpersonal emotion regulation) (Devonport & Lane, 2013; Friesen, Devonport, & Lane, 2017; Niven, Totterdell, & Holman, 2009a; Niven, Totterdell, Holman, & Cameron, 2013) (explained further in Literature review chapters).

Culture

Triandis (1972) suggests culture is "transmitted and created content and patterns of values, ideas, and other symbolic meaningful systems" (p.4) that are "shared within social groups" (Hwang & Matsumoto, 2013, p.22) and shape people's behaviour to make them adapt to the group where they are embedded (Adler, 1927; Hofstede, 1980). Members of any given society are encouraged to develop their individual values in light of the value preferences cherished in their culture, or institution (Yamagishi, Hashimoto, & Schug, 2008). The nation remains a key unit of shared experience and its educational and cultural institutions shape the values of almost everyone in that society" (Inglehart & Baker, 2000, p. 37).

Globalization

Globalization is a means of connecting a country's economy with the global economy beyond their geographical limits (Beck, 2018). Therefore, globalization is the process of conducting activities of business on a national and international scale. In doing so, one exposes not just the economics, but also the culture and society of their country to outside influence (Hong & Cheon, 2017 cited in Sharma & Joshi, 2018). Such an assumption suggests that globalization is not only altering people's traditional perceptions of space and time, but it is also fostering communication between different cultures and ethnic groups (Sharma & Joshi, 2018).

According to Hopper (2007), to have a meaningful discussion about globalization, one must take into account four major aspects: Americanization, McDonaldization, Westernization, and Capitalism. Therefore, arguing that people's daily lives have been profoundly affected by globalization, and the trend toward cultural uniformity is unavoidable. Consequently, cultural globalization is emphasised greatly by a shared Western way of life and the dominant notion of capitalism and consumerism in the Western world. On the other hand, globalization inevitably means that Western cultural elements are uncritically absorbed by non-Western nations and that cultural inflows are suppressing existing local meanings and forms (Martens, Drehar & Gaston, 2010) and adding complexity in the form of cultural distance (Reus & Lamont, 2009).

Cultural dissonance

Cultural distance is the difference in cultural values between two countries (Beugelsdijk & Mudambi, 2013; Shenkar, Luo, & Yeheskel, 2008; Tihanyi et al., 2005). The present research is carried out in western multinational companies (MNCs) situated in India. The Indian culture and the western cultures have considerable differences in level and acceptance of hierarchy, the social framework and in restraint of human desires, thus indicting a cultural distance. There is now widespread evidence to suggest that the uncritical application of western management concepts in the context of the developing countries such as India is fraught with difficulties (Sinha & Kao, 1988; Budhwar & Debrah, 2001). Such difficulties are generally attributed to the differences on various dimensions of national culture (Hofstede, 1984). The difference in both cultures leads to a collision of values and an uncomfortable sense of discord, disharmony, confusion, or conflict (cultural dissonance) for the employees (Pedersen, 1991).

1.3.Research context

As explained above, globalization has brought economies and cultures closer and there is a growing trend towards uniformity in cultures and practices both in the workplace and people's everyday lives. One of the by-products of globalization is international trade and MNC expansions. This research will be carried out in Western MNCs that have expanded to their businesses to India; they have a workplace and recruited Indian employees. The participants for the present research are Indian employees working in such Western MNCs in India. As mentioned above, the participants experience two conflicting cultural values in their workplace- Western cultural value (organizational culture) and Indian cultural value (internalized). The main objective of this study is to understand the experience of that conflict and explore its role in regulation of emotions.

1.4. Research questions

The research aims to explore and answer the following questions a specific context with a specific group of people. The participants of study are Indian employees working in Western MNCs in India.

1. What are the factors that influence emotion regulation in the workplace?
2. How do employees experience cultural dissonance?
3. What are the Emotion regulation implications of cultural dissonance?
4. How do employees reduce their cultural dissonance in emotion regulation?

1.5.Gaps in literature

Despite having several studies on the topic of emotional regulation, the literature is confined to specific sectors like the healthcare (Lovatt et al., 2015), airlines (Lee, An & Noh, 2015) and the hospitality and tourism industries (Van Dijk et al., 2011). There is a dearth on research that has investigated leadership and emotion regulation in cultural contexts. In the studies that do incorporate culture has largely derived samples from the United States as a representative of a Western country and China as a non-Western country (Allen, Diefendorff, & Ma, 2014). Asia seems to be particularly susceptible to oversimplification, evidenced by generally accepted concepts such as "Confucian Asia," "Asian management," and "Asian values" (Gentry, Yip, & Hannum, 2010; Inoguchi & Shin, 2009; Ryan & Louie, 2007). Minkov & Blagoev (2014) challenged the idea of Asian culture clusters and concluded that "there is no one single management culture that distinguishes the Asian countries from those of the rest of the world" (p. 214).

Apart from the lack of research on emotion regulation in India, there is timely and relevant reason to research emotion regulation and in the Indian subcontinent. Liberalization of economy coupled with the emergence of service sector in India has expanded the share of service in the national economy. In fact, service sector in the Indian GDP accounted for about 55.3% in 2020 (Indian Brand equity Foundation) as compared to 15% in 1950. Not only the service sector but also the importance of service in other sectors has gained importance. In this post-liberalization phase, there

is a gradual shift from the exchange of goods towards a service-centered model of exchange, [1]in which the customer plays a pivotal role. In this context, there is an increasing attempt by organizations to satisfy their customers. Service research has contributed to these attempts, and it is clear from such research that the behaviour of service employees during customer interactions is one of the important determinants of customer satisfaction (Bitner et al., 1994; Winsted, 2000). Since, emotions play a crucial role in decision-making processes (Lucey & Dowling, 2005) and much of the emotions people experience arises in interactions with other persons (Clark, Fitness, & Brissette, 2004), there is an increasing emphasis towards emotional effort of service employees during customer interactions (Mishra, Bhatnagar, DCruz & Noranha, 2012). Hence, Indians employees are required more than ever to regulate their emotions in the workplace. In the context of globalization and growing trend towards westernisation, it is of equal importance to understand the role culture and cultural dissonance in process of emotion regulation.

This research integrates the research on emotion regulation and cross-cultural management, thus making an important and distinct academic contribution. The results of this study are anticipated to have practical implications for cross-cultural management literature. The research would provide valuable insights on how employees can learn and perform effectively in different cultures primarily during cross-cultural Mergers and Acquisition, social integration of expatriates and inpatriates and MNC expansion. The study is the first to take into consideration the role of cultural dissonance in organization while exploring emotion regulation and integrate emotion regulation and culture in the Indian context.

[1] A service-oriented business is classified as a business that provides a service to its clients or customers. All the participants of the study were employed in a service-oriented business.

1.6.Thesis outline

This thesis contains eight chapters which will be summarised here briefly to allow a clear overview of the whole thesis. The current chapter has presented a brief overview of the background, the key concepts and gaps in the literature. This is followed by the study's research context and the research questions.

The literature review extends over three chapters and explores the salient themes of this thesis. The concepts and propositions that are identified in first two chapters are unified in the third chapter of the literature review. The second chapter sets the scene by looking at the general literature concerning emotions, emotion regulation, examining its definitions, principal conceptualizations, antecedents, motives and consequences, and the factors influencing emotion regulation. The third chapter details the definitions, frameworks, levels, and manifestation of culture and its relevance in the context of the study. The chapter gives a detailed of conceptualisation of cultural dissonance drawing on P-E fit. The fourth chapter gives an overview of the two types of dissonance that are relevant to the present study- cultural dissonance and emotional dissonance using cognitive dissonance theory. Due to a lack of existing research in the area of cultural dissonance and its role in emotion regulation, the researcher will take an inductive approach in answering the research questions pertaining to cultural dissonance and the emotion regulation implications of cultural dissonance.

The fifth chapter provides a detailed account of the research methodology selected in conducting the research study as well as the justification for the use of various research methods. In qualitative research, it is pivotal to justify these choices since there is no one way of doing qualitative research and the methods adopted are influenced by a mix of philosophy, research objectives, the participants and the potential users of the research findings. The chapter discusses the ontological and epistemological assumptions, and it provides a clear understanding of the research process. It also focusses on the ethical consideration and reflexivity in qualitative research.

The sixth chapter presents the findings of the interviews of Indian employees working for Western multinational companies. Data was collected from 41 semi-structured

interviews that incorporated a Critical Incident Technique. The chapter is divided into two parts: the first part details the findings regarding factors affecting emotion regulation and reasons for engaging in emotion regulations (R.Q 1) and the second part details the findings regarding cultural dissonance (R.Q 2 to 4). The chapter addressed the research questions regarding emotion regulation and cultural dissonance and presented findings that are relevant to the field of study. The factors that influence emotion regulation include, cultural values, gender, leadership, professional expectations and job insecurity. The findings show that employees experience cultural dissonance when they identify with different values when compared to their group. The chapter also details the emotion regulation implications of experiencing cultural dissonance and the strategies the participants adopt to reduce cultural dissonance. The second part of the findings addressed the research questions regarding emotion regulation and cultural dissonance and presented findings that are relevant to the field of study. The findings show that employees experience cultural dissonance when they identify with different values when compared to their group. The chapter also details the emotion regulation implications of experiencing cultural dissonance and the strategies the participants adopt to reduce cultural dissonance. The findings are justified in following chapter.

The seventh chapter section discusses the findings, thereby answering the research questions. The chapter discusses the factors that influences emotion regulation: cultural values, gender, professional expectations, and job insecurity. The chapter also draw comparison between collectivism and conformity, thus suggesting how motives in emotion regulation can very significant. There is also a discussion of different types of cultural dissonance and the emotion regulation implication of either. The last part of the chapter is dedicated to understanding the how to reduce cultural dissonance.

In the final chapter I draw conclusions about the emotion regulation process as it applies to Indian employees working in Western MNCs working in India. I begin this chapter by presenting the key theoretical and practical contributions of this thesis. The contributions are discussed based on the empirical results and findings of this research pertaining the motives that drive the employees' use of emotion regulation and the role

of cultural dissonance in the emotional regulation process. The key limitations of the research will then be outlined. Finally, I provide a brief conclusion to end this chapter.

Chapter 2: Literature review 1

Emotion regulation

2.1. Introduction

The literature review extends over three chapters and explores the salient themes of this thesis. The concepts and propositions that are identified in first two chapters are unified in the third chapter of the literature review. The first chapter sets the scene by looking at the general literature concerning emotion, emotion regulation, examining its definitions, principal conceptualizations, antecedents, and consequences, and factor influencing emotion regulation.

The second chapter details the definitions, frameworks, levels, and manifestation of culture and its relevance in the context of the study. The chapter gives a detailed of conceptualisation of cultural dissonance drawing on P-E fit.

The third chapter gives an overview of the two types of dissonance that are relevant to the present study- cultural dissonance and emotional dissonance using cognitive dissonance theory. Due to a lack of existing research in the area of cultural dissonance and its role in emotion regulation, the researcher will take an inductive approach in answering the research questions pertaining to cultural dissonance and the emotion regulation implications of cultural dissonance.

2.2. Emotions

As was mentioned before, the expression of one's emotions is an important aspect of maintaining healthy social interactions and doing so is a form of participation in the social environment (Frijda, 1986, 2007; Solomon, 2004; Griffiths & Scarantino, 2009). The expression of emotion is a common yet incredibly complicated aspect of the human experience that is profoundly ingrained within the cultural, relational, and societal frameworks that people are a part of (Planalp & Fitness, 1999; Roseman &

Smith, 2001). Researchers from a wide variety of fields have spent a significant amount of effort cataloguing and analysing people's feelings (Kemper, 1987). As a result, there is no shortage of definitions for what exactly constitutes an emotion in this day and age. According to Hokka, Vahasantanen, and Paloniemi (2019), the comprehension of emotions can be broken down into two distinct schools of thought: understanding emotions through sociological or socio-cultural theories or understanding them as definable via psychological theories.

In psychological theories, the understanding of emotion as primarily an individual experience and essentially intrapsychic phenomenon is the most established one. Cognitive emotion theory highlights the meanings of beliefs as major antecedents of emotions. This idea is emphasised especially in appraisal theory (Scherer 1999), which understands emotions as resulting from how the individual believes the world to be and what implications events have (Frijda et al., 2000). Under the broad umbrella of the psychodynamic approach, emotions are considered to be individual and subjective feelings that may lead to different behavioural manifestations or reactions. Most psychological theories propose that emotions consist of three main subsystems: subjective feeling, physiological response, and behavioural expression in the form of facial expression, voice, and gesture (Zapf, 2002).

On the other hand, sociological and socio-cultural perspectives contend that understanding emotion only as an individual experience ignores the meaning of particular social and cultural circumstances, as well as the interpersonal and communicative role of emotions (Parkinson et al., 2005). Therefore, according to sociological and socio-cultural perspectives, emotions are not merely subjective feelings; rather, they are entities that form and structure social interaction and the results of that engagement (Hareli et al., 2008). The core concept is that emotional expressions are conditioned by learnt norms that are rooted in social and cultural contexts (Zembylas, 2007). Emotions can also be seen as culturally coded social entities. This is referring to socially constructed categories and concepts that have the weight of tradition and everyday experience behind them (Russell, 2003). Emotions are seen as active processes that impact every day practises, interactions, and the repercussions of those practises, such as in the context of the workplace. Researchers in the fields of organization and workplace studies have traditionally addressed the study of emotions from a psychological and sociological perspective.

The topic of investigation for this study is how factors such as culture and the experience of cultural dissonance, and its influence the process of emotion regulation in the workplace. The foundation of the study is the presumption that individuals are able to participate in the social world to a greater extent if they are able to exhibit and control the emotions that they experience.

To understand emotions, it is important to discuss the concepts of universality and cultural relativism in emotions. The first person to suggest that emotional expressions were biologically innate and adaptive to evolution was Charles Darwin (1872) (e.g., Birdwhistell, 1970; Klineberg, 1940; LaBarre, 1947; Leach, 1972; Mead, 1975). Those who agreed with Darwin were called Universalists (e.g., Eibl-Eibesfeldt, 1972; Lorenz, 1965; Tomkins, 1962); those who disagreed were called cultural relativists. The past two decades' worth of study has produced compelling evidence for the existence of culturally specific as well as universal impacts on the expression and experience of emotion. It was Ekman and Izard who first documented the universal identification of emotion among countries with literate populations (Ekman & Friesen, 1971; Izard, 1971; Ekman, Sorenson, & Friesen, 1969). In their research, facial expressions were exhibited to observers from a variety of cultural backgrounds, who were asked to describe the emotion that was being portrayed. The concept of universality was established when people from all different civilizations were able to identify the same facial expressions. These results have been confirmed a great number of times by other researchers making use of a variety of stimuli (example Matsumoto et al., 1989).

Basic /universal emotions

As was just brought up, different people have different ways of thinking about emotion. On the other hand, it is frequently contended (Darwin, 1998; Ekman, 1972; 1992; Ekman, Sorensen, & Friesen, 1969; Izard, 1971) that there are a set of universal "basic emotions." Basic emotion is a concept that can be found in a number of different domains that investigate emotion. These domains include fields such as psychology (including clinical psychology), neurophysiology, psychophysiology, evolutionary biology, zoology, human-machine interaction, bilingualism, cross-cultural

communication, child language acquisition, facial expression, gesture, and vocal expression. In earlier studies of human expression of emotion (see Cowie & Cornelius, 2003), it was found that the concept of distinct forms of expression associated with distinct basic emotions was highly evident. This was especially true in cross-cultural studies of the expression and recognition of emotion, which is where evidence of universal influence upon the expression of emotion is most likely to be found. Specifically, the notion that there are discrete forms of expression associated with distinct basic emotions was found to be highly evident. The most compelling evidence for this universality comes from studies that compare different cultures' approaches to analysing facial expressions of emotion (Ekman & Friesen 1971; Izard, 1971; Matsumoto 1996). In his study Ekman discovered compelling evidence that suggest that six specific basic emotions are universal. These six emotions include happiness, sadness, anger, fear, surprise and disgust, and contempt (Ekman, 1972)

Ekman (1999) refers to universal "emotion families" rather than specific universal emotions, which clarifies the concept that what may be perceived as fundamental, innate emotions may be adapted to different cultures in a variety of different ways. 'Social' or ‘secondary' emotions are terms that have been used to refer to certain feelings, such as contentment and melancholy, among other feelings (Murray & Arnott, 1993). According to the findings of research conducted in the field of neuropsychology (Zillmer, Spiers, & Culbertson, 2008), while 'basic' emotions, such as pride, shame, and embarrassment, are considered to be innate, sensory experiences, ‘social' emotions, such as fear, are thought to be acquired through learning and socialisation.

Displays of emotions

As mentioned earlier, Charles Darwin proposed in his book *‘‘The Expression of the Emotions in Man and Animals’’* (Darwin, 1872), that emotional expressions are present in all living things, including humans. This viewpoint is now the theoretical basis for the modern science of emotional expression, which is known as the "basic emotion" approach. Accordingly, it is postulated that specific physical movements in the face and body are biologically fundamental in both their form and function, and that these

movements have evolved over time to become the adapted forms they are today. Darwin proposed that all people, regardless of their ethnicity or culture, possess the ability to express certain emotions through their faces in exactly the same ways, i.e., the ability is universal. Darwin conducted an in-depth study of the facial muscle actions that are involved in the expression of emotion. He relied on advances in photography and anatomy to carry out the study. He concluded that the facial muscle actions are universal, and that their precursors can be seen in nonhuman primates and other mammals.

Early research evaluating Darwin's ideas was equivocal (Ekman, Friesen, & Ellsworth, 1972), and for many years, the mainstream opinion in psychology was the contrary – that facial expressions were culture-specific, similar to language. This view prevailed for a long time. Tomkins (1962, 1963), who believed that emotion was the source of human drive and that the face was the seat of emotion, revived Darwin's ideas. Tomkins suggested that emotion was the basis of human motivation and that the face was the seat of emotion. The first time there was evidence that could definitively settle this argument was when Paul Ekman carried out a series of research projects that are now known as the original universality studies (Ekman, Sorenson, & Friesen, 1969; Ekman & Friesen, 1971; Ekman, 1972).

Ekman and his colleagues (Ekman, Sorenson & Friesen, 1969) showed photographs of a wide variety of facial expressions to observers from a variety of cultural backgrounds and asked them to determine which emotion was being portrayed in the face based on the expression. They reasoned that if there were universal emotional manifestations, there would be a great degree of agreement in assessments both within cultures and between cultures. If emotional expressions were exclusive to a culture, then there might be agreement within a culture, but there would be disagreement between cultures. According to the findings, there is consensus about the display of six different emotions both inside and between different cultures: anger, disgust, fear, happiness, sadness, and surprise. The data presented here was the first comprehensive evidence of the universality of emotions and the displays of those feelings. Ekman and his colleagues carried out several studies with numerous participants from a variety of demographic backgrounds; all of the studies had the same result, which provided evidence for the universality of facial expressions of emotion (Ekman & Friesen, 1971; Ekman, 1972).

According to Matsumoto, Yoo, and Nakagawa (2018), human social life requires emotion regulation because the non-regulated, unadulterated expression of emotion would lead to social chaos. This means that humans cannot simply act automatically on their impulses whenever strong emotions are aroused if they wish to live in harmony with others. When it comes to the outward manifestations of emotion on the face, these control mechanisms are referred to as display rules (Ekman & Friesen, 1969). Early in life, people pick up on display norms, which prescribe the management and adjustment of facial expressions according to the context in which they are being used socially and are detailed in the next section. There are seven different methods available for regulating an expression (Ekman & Friesen, 1969). Emotions can be defined as:

1. Expressed as is.
2. Deamplified, showing less than what is actually felt.
3. Neutralized, showing nothing.
4. Qualified, shown with other emotions.
5. Masked, concealed by showing other emotions altogether.
6. Amplified, shown more intensely than what is actually felt.
7. Simulated, shown when not felt at all.

Ekman's (1972) study of Americans and Japanese, which was reported above, was the first research to provide empirical evidence of the existence of display norms. When viewing the stress films, participants from both cultures exhibited facial expressions that were identical to one another in the first condition of the experiment. However, in the second condition of the experiment, the participants watched the identical films while being observed by an investigator with a higher level of authority. The Americans tended to portray the same expressions they did the first time, whereas the Japanese concealed their feelings with smiles this time. That is to say, the Japanese had norms about how they should present themselves, and one of those rules required them to smile even when they were feeling disgusted (Ekman, 1972).

The establishment of rules that should be followed in the process of expression control is one of the primary responsibilities of every human civilization. One of the ways in

which this might be accomplished is through the assignment of cultural meaning to various types of social settings (Matsumoto, 2007). For instance, expressing negative emotions like rage, scorn, or disgust to members of one's own ingroup or to people with higher social rank than oneself can be risky since it can break the harmony within the ingroup or the dominance hierarchy. In fact, this rule of expression may be found in every single human civilization (ibid).

In the same vein, many cultures may prescribe a different set of laws about the precise way this inhibition takes place. For instance, the expression of some emotions may be prohibited in some cultures, while others may mandate their neutralisation, qualification, or even masking. Each of these terms refers to the suppression of the initial feeling that was being expressed.

These findings were accounted for by Ekman and Friesen (1972) through the lens of their neurocultural theory of emotion. This theory proposes the existence of an innate Facial Affect Program, which stores the prototypical emotional expressions that account for universality, and cultural display rules, which account for culture-specificity. Together, these two factors are responsible for the diversity of facial expressions across cultures. The expression of feelings is governed by these conventions, which are acquired through cultural experience and are established according to social context (Ekman & Friesen, 1972). This demonstrates that certain feelings are shared by people all around the world, as well as the significant influence that culture has in determining how feelings are expressed.

2.3. Emotions in the context of Indian culture

In contrast to the historical legacy of dualism that exists between cognition and emotion in the West and the elevation of reason as superior to emotion, emotions in Hindu India are not viewed as being below reason and are not considered to be separate from reason (Menon, 2000; Williams, 1998). Rasa is a Sanskrit word that can indicate juice, extract, flavour, or essence. The term "rasa theory" refers to the primary indigenous theory of Indian emotions (Lynch, 1990; Menon, 2000). The rasa theory was developed in the context of artistic questions, specifically regarding "how the experience of enjoyment in poetry and drama differed from enjoyment or emotion in

everyday life" (Lynch, 1990, p. 17). Furthermore, artistic performances served to stimulate tasting the "flavour – the rasa – of the different emotions... as an opportunity to apprehend the essence of ultimate reality" (Menon, 2000, p. 46-47). According to the rasa theory, there are eight primary emotions that are inherent in all human beings. These include love, mirth (or humor/ happiness), heroism (or courage), disgust, anger, astonishment (or surprise), fear, and sorrow (or sadness/ pity) (Higgins, 2007; Lynch, 1990). Additionally, there are thirty-three emotions that are merely fleeting, such as envy, jealousy, anxiety, and despair (Lynch, 1990, p. 18). The Ekman taxonomy of basic emotions might be thought of as being analogous to the rasa theory's eight fundamental states of mind.

Emotion discourse in Indian thinking displays a strategy that, in contrast to Western theories, deals with poetic, dramatic, and aesthetic experiences that have a direct influence on the psychology of emotions (see Misra 2004; Shweder 1993). According to Paranjpe, "rasa theory is entrenched in a holistic view of the human condition in which emotional experience is understood in relation to coping with the problems associated with the human situation." The person, or jiva, is considered to be an experienced being, or bhokta, and both their positive and negative effects, or bhoga, are considered as a whole, which is referred to as a world inside itself, or bhava-visva (Paranjpe, 2009, p. 5).

Table 1: Comparison of emotions in Rasa theory and Ekman's basic emotions

Emotions in Rasa theory	Ekman's basic emotions
Love	None
Mirth/Humor/Happiness	Happiness
Heroism	None
Disgust	Disgust
Anger	Anger

Astonishment	Surprise
Fear	Fear
Sorrow	Sadness

Social emotions such as sympathy, sentiments of interpersonal communion, and shame, are primary whereas emotions that are more individualistic, such as wrath and guilt, are secondary, as was pointed out by certain cultural psychologists (Shweder & Bourne, 1984). When compared to the Western individualistic mentality, the Indian psyche finds it more challenging to experience and express sentiments of wrath and guilt. On the other hand, the Indian psyche finds it easier to cope with feelings of pity and humiliation. When pride is shown publicly, it is frequently aimed toward a group of which the individual in question is a part. Working very hard to win a promotion at work is only secondarily connected to the individual need for achievement, which is the primary driving motivation in the West (Ulus & Gabriel, 2018). This demonstrates the significance of the cultural display rule, which states that members of a collectivist society are expected to repress certain feelings while openly expressing others.

2.4. Emotions in the workplace

Emotions have typically been viewed as drawbacks and threats for individuals (Ashforth & Humphrey, 1995; Fineman, 2000); that they are unsuitable and irrational in professional contexts; that they impair sound judgement and significant judgements and are thus undesirable. As a direct consequence of this, organizations have paid feelings extremely little consideration (Ashforth & Humphrey, 1995; Fineman, 2000; Eriksson, 2004; Opengart, 2005). Because of these beliefs, organizational research has paid little attention to the daily emotions experienced in the workplace, and this has led to an overall disregard for emotions in organizational life (Ashforth & Humphrey, 1995). This disregard continued until Hochschild (1983) presented the concept of emotional labour, which describes the effort that workers put out to obey organizational regulations regarding the presentation of emotions. In addition,

Fineman (2000) proposed that the workplace is an emotional arena, and as a result, individual behaviour has to be understood in conjunction with emotion. This has resulted in an increased interest in the topic of emotions over the course of the past several years, which has encouraged researchers to investigate the emotions of employees (e.g. Hochschild, 1983; Staw, Sutton & Pelled, 1994; Ashforth and Humphrey, 1995; Wright & Staw, 1999; Fineman, 2000; Fredrickson & Joiner, 2002; Eriksson, 2004; Boudens, 2005; Fredrickson & Losada, 2005; Llies & Judge, 2005; Maitlis & Sonenshein, 2010; Andries 2011; Klarner, By & Diefenbach, 2011).

It has also come to people's attention that the way in which employees express their feelings in the context of the workplace can have an effect on the success of an organization in achieving its goals (Hochschild, 1983; Pelled and Xin, 1999; Wright and Staw, 1999; Fineman, 2000; Llies and Judge 2005; Andries, 2011). Studies have been conducted to investigate how employees' emotions impact other people's emotions, attitudes, and behaviours (Ashkanasy & Daus, 2002; Rafaeli & Sutton, 1987). These studies have focused on how workers' emotions influence work outcomes (such as job performance and job satisfaction) (Van Kleef, Homan, & Cheshin, 2012; Zapf, 2002). In addition, studies have been carried out by researchers to investigate how the feelings of team leaders affect both the behaviour of team members and the overall effectiveness of the team (Ashkanasy & Daus, 2002; George, 2000; Koning & Van Kleef, 2015; Van Kleef et al., 2009).

Numerous research concluded that there is a connection between pleasant feelings and favourable outcomes, such as improved employee performance (Losanda, 1995), improved job quality (Andries, 2011), and improved wellbeing (2002). On the other hand, unpleasant feelings such as are associated with a higher risk of experiencing undesirable outcomes. Therefore, it is essential to learn how to control one's feelings in order to convey a pleasant attitude and to prevent showing any negative feelings.

2.5. Emotion regulation

The capacity of an individual to control their emotions may be influenced by a number of different elements, such as genetic and neurological determinants (Hariri & Forbes 2007), cognitive style (Peterson & Bossio, 2001), and environmental triggers (Frijda,

2006). Emotion regulation, as defined previously, is the ability to manage and modify one's emotional reactions in order to achieve goal-directed outcomes (Gross, 1988). Employees have to navigate the explicit and implicit conventions about emotional expression or 'display rules' that exist in their respective workplaces, which makes this process challenging (Hochschild, 1983). In simpler terms, emotion regulation is defined as "the process by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (Gross, 1998, p. 275).

In the most common classification of techniques for emotion regulation, antecedent-focused emotion regulation and response-focused emotion regulation are distinguished from one another (Gross, 1998). By cognitively reappraising the events or concentrating attention, antecedent-focused emotion control methods change the way that felt emotions are experienced in order to adhere to the norms that govern presentation. Response-focused emotion regulation refers to the process of amplifying, decreasing, or changing our physiological reaction or behavioural representation of the emotion, such as through the use of relaxation techniques or facial muscle inhibition (Gross, 1998). The two major regulating tendencies that are most widely contrasted and that are crucial for social–relational outcomes are reappraisal (which is focused on the antecedent) and expressive suppression (which is focused on the response) (Gross & John, 2003).

The important work "*The Managed Heart*," written by Arlie Hochschild in 1983, examines the emotional expectations that are imposed on flight attendants as a part of their professional responsibilities. According to Hochschild, the transformation of human emotion into a commodity happens when flight attendants have to manage not only their own emotions but also the emotions of the passengers in addition to the demands that their employment places on their physical and mental capabilities. Drawing on Goffman's (1959) work, she asserted that all social encounters include an expectation for people to present specific impressions and play according to predetermined social roles.

Emotional regulation[2] in the workplace (emotional labour as described in Hoschild's book) describes the phenomena whereby employees are expected to display, or at the very least project the appearance of specified job appropriate emotions, and where "the emotional style of offering the service is part of the service itself' (Hochschild, 1983, p.5). The so-called "culture of the customer" that is prevalent in western nations generates inequality in the dynamic of exchange by establishing a hierarchy in which clients hold a higher position in their dealings with service providers (Bolton & Boyd, 2003). Therefore, the emotional service is supplied as a commercial commodity, sold for a wage and with a monetary value (Hochschild, 1983, p.7).

Emotional labour involves two distinct and effortful strategies: surface acting and deep acting. Employees are said to be engaging in surface acting when they suppress and control their natural emotions, replacing such feelings with the exhibition of emotions that are more socially acceptable even when they do not genuinely experience those emotions. Deep acting, on the other hand, is altering one's internal emotions in order to conform to the mandated emotional display norms of organizations and produce more authentic expressions of one's feelings (Hochschild, 1983; Grandey, 2000; Grandey, Rupp & Brice, 2015).

Grandey integrated Hochschild's conceptualisation of emotional labour and Gross's (1998a) psychological process model of emotion regulation. Emotion regulation is defined as "the process by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (Gross, 1998b, p. 275). According to Grandey, emotional labour can be seen as emotion regulation in the workplace that is conducted as part of a person's job role (Grandey, 2000). In Gross's work (1998a), he identified two forms of emotion regulation that is, antecedent-focused and response focused. Antecedent-focused emotion regulation (which Grandey compared to deep acting) includes strategies such as reappraisal or positive refocus and is considered as the "regulation before the emotion is triggered" (Gross, 1998a, p. 226). For example, in Hochschild's study, flight attendants reminded themselves to be sympathetic to difficult passengers. Meanwhile response-focused emotion regulation (which Grandey compared to surface acting) includes strategies

[2] The author uses the term emotion regulation but acknowledges that emotion regulation in the workplace can be interchangeably used with the term emotional labour.

such as suppression or faking emotions and involves the "inhibition of emotional response tendencies once the emotion already has been generated" (surface acting) (Gross, 1998a, p. 226). An example might be a receptionist faking a smile when dealing with a demanding customer.

Intrapersonal emotion regulation[3]

The term "intrapersonal emotion regulation" refers to the act of consciously controlling one's own feelings in social situations. Intrapersonal emotion regulation is most frequently performed with the aim of improving or maintaining one's own positive affect (Parrott, 1993; Wegener & Petty, 1994; Westen, 1994). For example, an individual might choose to think about happy memories in order to improve a negative mood state (Niven, Totterdell & Holman, 2009).

Mayer, Caruso, and Salovery (1999) and Mayer, Salovery, and Caruso (2008) show that emotional regulation relates to emotional intelligence. This is based on the observation that certain employees have a greater capacity to regulate their emotions than others (Goleman, 1996; Mayer, Caruso & Salovery, 1999; Mayer, Salovery & Caruso, 2008). Employees regulate their feelings in a variety of ways, which may be impacted by their personal traits. This is especially true given that some people appear to be more emotionally and socially competent than others in many facets of social life (Fisher & Ashkanasy, 2000; Diefendorff & Richard, 2003). As a result, employers insist that workers exhibit suitable emotions while at work and anticipate that workers will be able to properly regulate their feelings across various events and circumstances that arise in the workplace (*ibid*). On the other hand, some companies instruct their employees on the appropriate ways to express themselves emotionally while on the job, while others depend on the workers' prior emotional socialisation to teach them how to manage their emotions (Fineman, 2000).

[3] Intrapersonal emotion regulation can also be referred to as self-regulation. For the purpose of this research, intrapersonal emotion regulation will be referred to as emotion regulation and the author will explicitly mention "interpersonal emotion regulation" when interpersonal emotion regulation is discussed in the thesis.

Interpersonal emotion regulation

The majority of studies on emotion regulation have been conducted in recent years with an emphasis on intrapersonal emotion regulation. It is only relatively lately that academics have begun to pay attention to interpersonal emotion regulation (Dixon-Gordon, Bernecker & Christensen, 2015). The idea of regulating one's emotions in one's interactions with others is often understood according to one of two primary meanings. "Referring to the purposeful regulation of someone else's affect," interpersonal emotion regulation is defined as "the deliberate regulation of someone else's affect" (Niven, Totterdell, & Holman, 2009, pg. 498). The second definition of interpersonal emotion regulation was proposed by Zaki and Williams (2013). It covers tactics utilising interpersonal contact to manage one's own emotions or the emotions of others. The former definition is preferred to the later because unlike the latter, the former definition provides a clear distinction from intrapersonal emotion regulation. For the purpose of this research, the former definition is preferred because unlike the latter, the former definition provides a clear distinction from intrapersonal emotion regulation. People tend to regulate their feelings in collectivist cultures for social reasons, such as the maintenance of interpersonal relationships or the preservation of communal peace. Hence, it is difficult to differentiate between intrapersonal and interpersonal emotion because people are unconsciously regulating the emotions of the individual(s) they have interact with. Therefore, the definition of interpersonal emotion regulation overlaps with intrapersonal emotion regulation. Niven (2017) asserted that the process interpersonal emotion regulation can be distinguished from other related processes by outlining its four key characteristics. Specifically, interpersonal emotion regulation is presented as a process of (i) regulation, that (ii) has an affective target, (iii) is deliberate, and (iv) has a social target.

Strategies of interpersonal emotion regulation

A framework has been developed by Niven, Totterdell, and Holman (2009) that categorises interpersonal affect regulation techniques according to their motivation (affect worsening or affect improving) and their means. This approach has been used

in the field of psychology (cognitive or behavioural). This framework results in four categories of interpersonal affect regulation: cognitive affect worsening, cognitive affect improving, behavioural affect worsening, and behavioural affect improving. Cognitive affect improving strategies are those used to improve the targets affect by changing the target's thoughts about his or her situation or affect. Cognitive affect worsening strategies are those that change the way the target thinks about his or her situation or feelings in order to make the target's feelings worse. The use of one's own behaviour in an effort to improve the affect of the target or the circumstance is an example of a behavioural affect improving strategy. The use of one's own actions to make the target's circumstance or affect more difficult is an example of a behavioural affect worsening strategy (Niven, Totterdell & Holman, 2009). An example of cognitive affect worsening is a leader suggesting to their follower that they are not working up to the standards of the organization. An example of behavioural affect worsening is a leader reprimanded their follower or poorly rating them during a performance review. Cognitive and behavioural affect improving examples are an employee who greets their cheerfully colleagues (behavioural) and expresses concern about their wellbeing (cognitive). Despite the fact that this framework has been criticised for a lack of empirical evidence for the affect-worsening dimensions (Hofmann, Carpenter, & Curtiss, 2016), there is an increasing body of research that supports the idea that people use emotion regulation strategies in order to worsen the emotional states of others (Netzer, Van Kleef & Tamir, 2015).

2.7.What guides emotion regulation?

Feeling rules

Hochschild (1983) argued that emotion comes before action. Feeling is internal behavior that one engages in preparation to act externally. Hence, how people feel and how people act are clearly linked. However, one's emotions and actions should be aligned with norms and expectations of one's social setting. Each setting requires different types of emotional responses and management of feeling. These scripts are designed for emotion feeling rules where emotional interaction (and emotion labor) is controlled by a person's idea that she deserves something, or the other person owes them something. These ideas are the result of feeling rules (Hochschild, 1983). This

means that these feeling rules are social norms telling us what to feel, when to feel, where to feel, how long to feel, and how strong our emotions can be. For instance, people should feel happy and have a sense of gratitude when receiving an award. The study on how normative feeling rules influence durability bias (conducted by Wood and Bettman, 2007) revealed that feeling rules can influence both the expectation of emotion and the way customers remember an experienced incident.

Display rules.

Ekman (1973) introduced the term ‘display rule’ as the appropriate emotional expressions depending on social context. In other words, display rules are behavioural standards or norms that indicate which emotions are appropriate in a certain circumstance and how these feelings ought to be displayed (Ekman and Oster, 1979). Socialization is necessary for the learning of many components of culture, including the norms of display. Depending on what kinds of manifestations of emotion are deemed appropriate and inappropriate in a given culture, these standards have an impact on how people in those cultures express their feelings (Safdar et al., 2009). Work, like any other social setting, has both implicit and explicit expectations on the kind of emotions that are appropriate and desirable to show, as well as the manner in which these feelings should be communicated to others (Boyd, 2002). Hochschild (1983) focuses on feeling rules - the management of inner feelings. These tend to be less obvious and may be conveyed through metaphors that are not immediately obvious, such as "family" or "team," which carry a powerful message about how one ought to feel (Briner, 1999; Zapf, 2002). Other researchers focus on the behavioural expression of emotions or 'display rules'. Employees have a propensity to express feelings that are in line with social standards and to avoid displaying feelings that are thought to be private, unimportant, difficult to convey, or counter-productive to the overall objective of interacting well with others (Grayson, 1998). Expecting expression of positive emotions is a relatively new phenomenon, as traditional service providers would have considered it an inappropriate "lever of informality" (Lashley, 2002, p.256). As a growing trend and under the guidance of organizations, the nature of managing one's emotions changed from an act of private negotiation in a social

context to a labour sold through company policy (Hochschild, 1983). The two different display rules relevant to thesis are described below:

A. Organizational display rules

People in positions of control are primarily responsible for maintaining proper displays of emotion in the workplace, and this is accomplished through monitoring (Bolton & Boyd, 2003). Direct observation and other computerised techniques of performance monitoring are both used in highly scripted work settings like as call centres and fast-food chains respectively in order to ensure compliance with display standards (Holman, Chissick, & Totterdell, 2002; Ritzer, 2000; Zapf et al., 2003).

Yet, in the majority of cases, employers socialise workers to conform to formal and informal organizational norms regarding emotional display by means of recruitment and selection processes, explicit or implicit training, communicating clients' and company performance-expectations, official policies, and supervisory control. These methods are used in conjunction with one another (e.g. Rafaeli & Sutton, 1989; Zapf, 2002). Workers rapidly learn that adhering to display norms is likely to be rewarded, whereas nonconformity is likely to be penalised or sanctioned (Briner, 1999).

Emotional displays are compared to display rules regularly, and where discrepancies are detected, employees require regulation strategies to get them back in line (Gosserand & Diefendorf, 2005). Members of an organization are able to follow formal and informal expectations by displaying, expressing, and faking sentiments that are unrelated to or even in conflict with genuine feelings when they exercise cognitive control over their personal expressions of emotion and do so in accordance with those expectations (Rafaeli & Sutton, 1989). It is difficult to maintain a barrier between display and feeling for extended durations, which generates emotional dissonance and may lead to strain (Hochschild, 2003). Similar to cognitive dissonance, employees try to alleviate stress by conforming their emotional responses to those expected of them in their jobs (Martinez-Inigo et al., 2007).

B. Cultural display rules

Cultural display rules are cultural conventions that govern the management and alteration of emotional displays based on the context of the situation (Ekman & Friesen, 1972). For this study, culture is defined as a meaning and information system that is transmitted across generations (Matsumoto & Juang, 2007). One of its functions is to prevent social chaos and maintain social order, and one of the many ways this is accomplished is by the creation of norms for behaviours. Norms are rules for how members of a group should think, feel, and behave in various situational settings. These norms are accepted and expected by the group as a whole. They bring clarity to complex circumstances, which contributes to the upkeep of societal order. They also maximise the group's function and efficacy, taking into account the particular situational context and ecological conditions, and ultimately raise the possibility of survival. Because adaptation of behaviour is required by norms, they are related with the management of emotions. This is because emotions are a source of motivation for behaviours, and norms demand that behaviours be adapted (Tomkins 1962, 1963). Emotions are reactions that occur on a neurophysiological and psychological level, and they help people adjust to challenges with social coordination. They serve intrapersonal and interpersonal purposes simultaneously (Keltner & Haidt, 1999; Levenson, 1999). Expressive behaviour, which is one of the aspects that make up emotional response, possesses significant significance in terms of its role as a communication function since it governs social interaction. Thus, one of the important goals of culture-as-a-meaning system is to facilitate the development of norms for emotions, and especially emotional expressions (i.e., display rules).

2.8. Outcomes of emotion regulation

Emotion regulation in the workplace or Emotional labour has been linked to a number of health-related outcomes such as ‘loss of memory, depersonalization, job stress, hypertension, heart disease, emotional exhaustion, and burnout’ (Jeung et al., 2018:188). Indeed, the extent of emotional regulation that an employee engages in is related to ‘stress-induced physiological arousal, as well as job strain, which are manifested in the form of poor work attitudes and burnout’ (Jeung et al., 2018:188).

Emotional dissonance is often considered a corner stone of emotional labour theory. Hochschild (1983) identifies emotional dissonance as the discrepancy between authentic emotions and the emotion that is required by organizational feeling and display rules (Brotheridge and Lee, 2002: van Gelderen et al., 2014; Grandey et al., 2015). Emotional dissonance has been linked to anxiety, stress, diminished subjective psychological wellness, and burnout over the long term (Zapf, 2002; Morris and Feldman, 1996; Jeung et al., 2018). Emotional dissonance is also described as cognitive dissonance (Hochschild, 1983). Burnout and emotional labour have been explored in a number of studies (Chapman, 2009; Morris and Feldman, 1996; Zpaf, 2002). Morris and Feldman (1996) found that employees experienced burnout when engaging with emotional dissonance for an extended period of time, a position supported by Zapf (2002) who found emotional dissonance to be positively associated with burnout (Jeung et al, 2008). In reviewing the extant literature on burnout as a consequence of emotional labour Jeung et al. (2018) found indications that the complexity of interactions, through confliction and tensions between emotional display requirements, were most likely to increase likelihood of burnout via the resulting emotional dissonance. However, a shortage in supervisor support and preventative systems also contributed to this outcome. Grandey et al., (2004) found that customer aggression positively related to emotional exhaustion, with those threatened by customer aggression more likely to engage with surface acting – a useful study as it can be assumed that police officers experience their fair share of customer aggression. As it is, Jeung et al. (2018), argue that the differing factors of emotional labour in predicting burnout have not been sufficiently addressed.

Multiple theories have been used to test and explain the extent to which emotion regulation has positive and negative effects on employee wellbeing. In short, developments in the field of emotional labour indicate that its effects are dependent upon the extent to which the processes occurring during emotional labour either promote resource gain (e.g., social support, self-efficacy) or act as a demand and prompt resource loss. Resource gains improve well-being and resource losses decrease well-being. There is an increasing recognition that stressful workplaces have organizational costs and negative consequences for employees (Paoli, 1997). Factors in the workplace can seriously affect the individual's well-being and mental health (Danna & Griffin, 1999). Reduction in well-being and increases in stress levels have

been associated with reduced task performance, increased absenteeism, and undesirable high levels of turnover; with frequent and severe accidents at work; and with increased apathy, alcoholism, and reduced commitment (Shirom, 1989). Conservation of Resources (COR) theory proposes that people generally try to build and maintain their resources, so it is threatening (i.e., stressful) to face the potential or actual loss of such resources (Hobfoll, 1989). Individuals actively seek to create and maintain resources by 'investing' them and may use resources to replace others when they are lost. John and Gross (2004) noted, deep acting is a healthy, adaptive regulatory response to stressful situations because it has the capacity to effectively modify inner feelings in negative emotion-eliciting contexts (Gross & John, 2003; Mauss et al., 2007). Conversely, surface acting is an unhealthy, maladaptive response to stressful events because it cannot change inner negative feelings and may yield an aversive psychological state. In addition, Hochschild (1983) argued that faking or suppressing emotions may lead to inauthentic feelings on the part of the sender. A study of Gross and John (2003) showed that inauthenticity fully mediated the relationship between suppression of emotions and feeling negative emotions; inauthenticity appeared to make people feel bad about themselves.

However, in definitions of authenticity—the sense of being one's true self—are more aligned with Western views of the self (e.g., independence), suggesting that the experience of authenticity may be a by-product of Western ideals (Allen, Diefendorff, & Ma, 2014). Individuals in collectivistic cultures may not experience the process of changing one's emotions to match external demands as being as threatening to one's sense of authenticity because of the high value placed on managing emotions for social reasons (Allen, Diefendorff, & Ma, 2014). Alternatively, authenticity may actually relate to one's internal cultural norms and people feel authentic when behaving in a normative manner (Sherman, Nave, & Funder, 2012).

Despite a large number of research showing the negative influence of surface acting on wellbeing and the positive influence of deep acting on wellbeing, research that has integrated culture and emotion regulation show a different result (Mesquita & Delvaux, 2013). Cultural values concerning interpersonal relationships and emotions help to create and enforce norms concerning emotion regulation, and norms concerning emotion regulation in all cultures serve the purpose of maintaining social order (Matsumoto, 2007). In collectivistic cultures where harmony and group

supporting behaviors are highly desired, emotion regulation as a response to contextual demands is valued. Hence, surface acting in a collectivistic culture may be less likely to harm employee well-being than surface acting in an individualistic culture because of the collectivistic norm for emotional moderation and maintaining harmony/cooperation (Mesquita & Delvaux, 2013). Cultures high on power distance or hierarchy tend to afford higher-status individuals with more power and accept the unequal distribution of power within society (Hofstede, 1980). These cultures discourage assertiveness and encourage self-regulation when interacting with people of higher status (Matsumoto, 2007). Hence, it is common to suppress one's emotion and surface act in such cultures in order to maintain social order (Matsumoto, 2007). Cultures high on uncertainty avoidance and long- versus short-term orientation encourage suppression and surface acting because these cultures generally regard emotions as dangerous and threatening to a longer-term perspective on interpersonal relationships. These cultural differences in emotion regulation norms should serve the function of maintaining social order in a culturally appropriate fashion (Matsumoto, 2007). Therefore, the people from collectivist cultures such as India may not experience the negative consequences of engaging in surface acting or emotional dissonance.

2.9. Motives of emotion regulation

Existing theories and research have suggested that service employees perform emotion regulation in customer interactions not only to adhere to display rules, but also because they have a variety of motives that drive their regulation of emotions. The previous section discussed the outcomes of emotion regulation. These motives include things like trying to maintain a professional demeanour and a positive relationship with the customer (Niven, 2016; Tamir, 2016; von Gilsa & Zapf, 2013). The following sections detail a summary of research that has investigated motives of emotion regulation in the workplace.

Bolton's typology (2005)

Bolton (2005) suggested that in general employees engage in emotion management for three different reasons: commercial, professional, and social. Based on this assumption, she presented a typology consisting of four different reasons for regulating emotions. The first reason is pecuniary, which means that employees regulate their emotions because of commercial reasons to adhere to organizational display rules. Bolton suggested that this type of emotion management is active in customer service work and that those who manage emotions for pecuniary reasons see it as an instrumental step toward receiving their wage (Bolton, 2005). The second motive is prescriptive. Employees who regulate their feelings because they are required to do so are making an effort to conform to the standards of the profession in order to either keep their standing or improve it (Bolton, 2005; von Gilsa & Zapf, 2013). Furthermore, Bolton suggested presentational emotional management which is done for the stability of the interaction order according to social feeling rules. Therefore, the emotional displays that are the result of this motive include appropriate social displays that have been learned from culture and experience. Finally, philanthropic motive is a special case of the presentational motive that occurs when a service worker is motivated to display his or her emotions as a "gift" to their interaction partner and at the same time, according to general social feeling rules (Bolton, 2005).

Glasø , Ekerholt, Barman, & Einarsen's (2006) four motives

Glasø and colleagues (2006) conducted a qualitative study with eight leaders and eight subordinates, where they investigated the reasons for performing emotion work during leader–subordinate interactions. The authors categorised the resulting motives for the regulation of emotions into four different categories: obeying emotional display rules, strategic use of emotions with the intention of reaching specific goals, consideration of the work environment (e.g., social climate considerations), and avoiding unpleasantness associated with the expression of inner feelings. It was interesting to note that, all of the motives were important for the leaders, however, subordinates only mentioned strategic use as a reason for emotion regulation.

Von Gilsa and Zapf's (2013) three basic motive categories

In their research from 2013, Von Gilsa and Zapf proposed that people should learn to regulate their feelings in order to attain both short-term and long-term objectives. They also highlighted that there are three fundamental motivation types, which are comprised of instrumental (to adhere to organizational display guidelines), pleasure (to feel good, have nice interactions), and preventive (to retain control of a situation, prevent disputes) motives respectively. The instrumental motives are partially based on professional objectives, but the preventative and pleasurable motives are based on one's own personal objectives (von Gilsa & Zapf, 2013). When interacting with clients, service workers frequently engage in emotion regulation in order to fulfil personal objectives (also known as pleasure motives), such as generating positive feelings in both themselves and the people they serve (Diefendorff & Gosserand, 2003; von Gilsa & Zapf, 2013). Workers in the service industry who suppress their feelings in order to fulfil their professional responsibilities may or may not alter their feelings in order to achieve their professional objectives (von Gilsa & Zapf, 2013). Instead, it is more possible that they will resort to surface acting in order to accomplish their objectives (von Gilsa & Zapf, 2013). Those that are motivated by pleasure, on the other hand, will frequently work toward the goal of experiencing pleasant feelings as opposed to unfavourable feelings (von Gilsa & Zapf, 2013). For instance, those who work in customer service could make an effort to have positive exchanges with clients in order to raise levels of satisfaction and decrease levels of distress (von Gilsa & Zapf, 2013). Lastly, in terms of prevention, people who manage their feelings due to this sort of purpose may try to avoid a terrible circumstance from happening by appearing as though they are feeling positive emotions in order to appear more confident (or surface acting). When interacting with clients, a customer care representative, for instance, can make an effort to conceal his or her genuine feelings in order to forestall any negative outcomes (such as customer complaints).

Tamir's (2016) taxonomy of motives

Tamir (2016) proposed a taxonomy of the reasons for emotion regulation and claimed that hedonic motives and instrumental goals are what motivate people to manage their emotions. People learn to control their feelings in order to enjoy pleasure and avoid unpleasant feelings (hedonic) (Tamir, 2009, 2016). For instance, individuals frequently strive to boost their levels of pleasure because they know it will make them feel better, and they work hard to reduce their levels of despair because they know it would make them feel even worse. In addition to this, people have a propensity to manage their feelings in a manner that is consistent with the objectives they wish to accomplish (Tamir, 2009). In most cases, they are objectives for the far future that might not provide people immediate pleasure but will bring them advantages (instrumental) in the longer term (Tamir, 2016).

According to Tamir (2016), there are four primary categories of instrumental motives that fall under the umbrella of the instrumental categorization. These categories include performance, epistemic, social, and eudaimonic. The term "performance motives" refers to the optimization of performance in order to meet one's own objective, such as increasing one's level of rage when it is predicted to boost one's performance in a task. Performance motives can also include the desire to impress others (Tamir, 2016; Tamir, Mitchell, & Gross, 2008). Epistemic motives relate to the desire to experience a particular emotion for the purpose of obtaining information about the world and oneself (Tamir, 2016). If people see that expressing happy feelings is a sign of success, they may be encouraged to do so (Tamir, 2016). Following this, social motives have an effect on the processes of emotion regulation as a means of preserving and improving one's connections with other people (Tamir, 2016). To illustrate, individuals with a goal to be intimate with someone may display emotions that could increase closeness to others. The urge to have a sense of significance in one's life may be captured by eudemonic reasons, which include being in charge and having a sense of competence (Tamir, 2016).

Niven's (2016) dimensions of motivations for interpersonal emotion regulation

Niven (2016) argued in more recent research that employees manage the emotions of others based on reasons relating to the three fundamental psychological needs of autonomy (intrinsic vs. extrinsic), relatedness (prosocial vs. egoistic), and competence (performance- vs. pleasure-oriented). These three needs which comes from Ryan and Deci's (2000) self-determination theory were combined and she further developed eight motives for interpersonal emotion regulation, and they are: coaching, compassion, instrumentality, hedonism, emotional labour, conformity, impression management, and identity construction. The first motive is coaching. Those who manage their feelings in order to coach others often do so with the intention of improving the performance of others (Niven, 2016). The second motive is compassion where Niven (2016) indicated that emotions are regulated for the benefit of others' well-being. On the other hand, the instrumentality motivation is analogous to the instrumental motive that Tamir (2009, 2016) detailed. Those who are driven by purely instrumental goals regulate their feelings in order to improve their own performances (Niven, 2016). Hedonism is the fourth motivation that Niven (2016) identifies in his research. The author suggested that individuals manage their feelings not for the sake of performance but rather for the pleasure of doing so. In addition, this motive is comparable to Tamir's (2009, 2016) hedonistic motive as well as the pleasure motive proposed by Von Gilsa and Zapf (2013). With regard to emotional labour motives, Niven (2016) claimed that employees manage their emotions for the benefit of people other than the self because they feel compelled to do so. In other words, they feel like they owe it to others to do so. For example, flight attendants who attempt to maintain a nice demeanour despite having to deal with disruptive customers (Hochschild, 1983). Again, this is a reflection of earlier ideas and studies, such as the pecuniary motives proposed by Bolton (2005) and the instrumental motives proposed by Von Gilsa and Zapf (2013). The sixth motive which is conformity relates closely to Bolton's (2005) presentational motive. Similarly, emotions are regulated to conform to social norms (Bolton, 2005; Niven, 2016). For example, displaying joy when someone else tells you a positive news (Bolton & Boyd, 2003). In terms of impression management, people are most likely to be driven by external expectations on how they should behave (Goffman, 1956; Niven, 2016). For instance, a leader may attempt to control the emotions of their subordinates by acting in a manner that they believe to be suitable in

attempt to uphold their reputation as a "good" leader (Niven, 2016). The final category of motive is identity construction. People with such motive tend to build a socially desired identity according to expectations of others (Niven, 2016).

Table 2: Selective summary of existing research of emotion regulation in workplace

Source	Motives
Bolton (2005)	1. Pecuniary 2. Prescriptive 3. Presentational 4. Philanthropic
Glasø , Ekerholt, Barman, & Einarsen's (2006)	1. Obeying emotional display rules. 2. Strategic use of emotions with the intention of reaching specific goals. 3. Consideration of the work environment (e.g., social climate considerations). 4. Avoiding unpleasantness associated with the expression of feelings.
Von Gilsa and Zapf's (2013)	1. Instrumental motives 2. Pleasure motives 3. Preventive motives
Tamir's (2016)	1. Performance motives 2. Epistemic motives 3. Social motives 4. Eudemonic motives
Niven's (2016)	1. Coaching 2. Compassion 3. Instrumentality 4. Hedonism

	5. Emotional labour 6. Conformity 7. Impression management 8. Identity construction.

2.9.Factors influencing emotion regulation.

Cultural values

Individualism-Collectivism

Individualism-collectivism has been identified by several writers as a stable dimension of cultural variability (e.g., see Hofstede, 1980, 1983; Kluckholn & Strodbeck, 1961; Mead, 1967; Triandis, 1972). This dimension refers to the degree to which a culture encourages individual needs, wishes, desires, and values over group and collective ones. Individualistic cultures encourage their members to become unique individuals; hierarchical power and status differences are minimized while equality, despite actual differences in social position, is emphasized. Collective cultures, however, stress the needs of a group; members identify themselves as individuals through their groups. Hierarchical differences and vertical relationships are emphasized; one's role, status, and appropriate behaviours are more clearly defined by position (further explained in the next chapter).

According to Triandis (1995), the four characteristics that constitute this aspect of individualism vs collectivism are "self," "goals," "relationships," and "determinants of behaviour." Individualistic cultures encourage the development of independent construals of self (Markus & Kitayama, 1991), place more importance on attitudes as relatively important determinants of behaviour, favour personal goals over in-group goals (Yamaguchi, 1994), encourage rationality and interpersonal exchange (Kim, Triandis, Kagitcibasi, Choi, & Yoon, 1994), and place more importance on attitudes than collectivist cultures do. Whereas collectivistic cultures promote interdependent selves and in-group objectives, relatedness and community ties, and place significantly

more significance on rules as predictors of behaviour. In societies that emphasise the individual, feelings tend to have a higher significance to the individual (Suh, Diener, Oishi, & Triandis, 1998). The relevance of the individual is reaffirmed when compared to the significance of social ties through the free expression of personal sentiments. Individual sentiments and the freedom to express them are given a lower priority in collectivistic societies than the importance placed on the surroundings, organizations, and interactions in which individuals participate (ibid).

Triandis and his colleagues (Triandis, Botempo, Villareal, Asai, & Lucca, 1988) have enlarged our knowledge of culture and society by linking differences to the traditional social division between ingroups and outgroups. This has allowed for a more nuanced perspective of both subjects (see Brewer & Kramer, 1985; Messick & Maclde, 1989; Tajfel, 1982 for reviews). Within cultures, self-ingroup and self-outgroup relationships form the most basic distinction for display rule differences. Emotional displays vary depending on whether one is interacting with members of one's ingroup or members of one's outgroup. Triandis and colleagues (1988) argue that this distinction is particularly important in relation to display rules. Individualistic societies, as described by Triandis et al. (1988), are characterised by a greater number of ingroups, each of which does not feel as strongly committed to its members. This is due to the fact that there are many different ingroups to which individuals might attach themselves. Collectivist cultures, on the other hand, create a larger degree of cohesiveness or harmony in their ingroups than individualistic cultures do. However, ingroups in collective cultures are extremely demanding; conformity is demanded, and there are sanctions for nonconformity. Relationships between one's self and members of other groups are also distinct. Collectivist cultures emphasise greater distinctions toward outgroups because of the greater degree of harmony required in the ingroups. Members of individualistic cultures are less likely to differentiate between, or discriminate against, members of outgroups as readily as members of collectivist cultures are more likely to do so. Self-outgroup relationships do not differ from self-ingroup relationships in individualistic cultures nearly as much as they do in collectivist cultures. As a consequence of these cultural disparities in individualism and collectivism, there are therefore variations in the expression of emotion that are based on ingroups and outgroups (Triandis, Botempo, Villareal, Asai, & Lucca, 1988).

Power distance

In addition to the distinctions between ingroups and outgroups, status is another crucial component to take into consideration. Triandis et al (1988) argued that status is especially important in cross-cultural theorising because the degree to which cultures minimise or emphasise status differences among members appears to be a salient and meaningful dimension of cultural variability. In his work Hofstede (1980, 1983) referred to this dimension as Power distance. The term refers to the differences that exist across cultures in terms of power, status, and hierarchical (or "vertical") relationships. Although they are conceptually distinct, Hofstede (1980) found that there are quite high correlations across cultures between two dimensions: cultures that score highly on individualism have lower scores on power distance, whereas cultures that score highly on collectivism have high scores on power distance. Despite their empirical relationship, however, it is necessary to account for status differences in predicting displays of emotion, because not all situations fall neatly into the ingroup—outgroup classification (Matsumoto,1990). Individuals traditionally considered to be ingroup may actually be of considerably higher (e.g., parents, teachers with whom one may be close) or lower (e.g., younger siblings, workers under one's supervision or responsibility) status than oneself. Similarly, individuals of an outgroup might have a status that is either greater or lower than the rest of the group. Therefore, Matsumoto (1990) contends that it is essential to account for status in a manner that is independent of ingroups and outgroups. Members of cultures with high power distance are more likely to express positive emotions toward those with greater status, whereas members of cultures with low power distance are more likely to display negative emotions toward those with lower status. On the other hand, people of cultures with low power distance will express more negative feelings to those with greater status, while they will display more positive emotions to those with lower status (Matsumoto, 2007).

Indulgence-restraint

Indulgence stands for a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. A society that exercises restraint is one that monitors and manages the satisfaction of its members' wants via

the implementation of stringent social rules (Hofstede, 2011). In general, societies with higher indulgence scores (lower scores on restraint) are associated with more declarations of happiness, perception of higher life control, higher importance of freedom of speech and leisure, and more likelihood to remember positive emotions. "Restraint stands for a society that controls gratification of needs and regulates it by means of strict social norms." In contrast, "indulgence stands for a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun" (Hofstede, 2011, p. 15). Therefore, indulgence is a reflection of relatively poor control, whereas restraint is a reflection of relatively strong control (Hofstede, 2001; Hofstede et al., 2010). As a result, people who live in cultures that place a high value on indulgence are more likely to give in to their urges and express their emotions openly, as well as follow the lead of their impulses. On the other hand, individuals in restraint cultures are more likely to regulate their emotions.

Leadership

Developing the definition earlier, emotion regulation refers to the ability to manage and modify one's emotional reactions in order to achieve goal-directed outcomes. The process of regulating one's emotions through social interactions at work is complicated because employees must navigate their organization's explicit and implicit norms about emotional expression or 'display rules' (Hochschild, 1983).

Perspectives on the nature of leadership have shifted so that many now suggest that it is better seen as a relational set of dynamics between leaders and followers (Brower, Schoorman, & Tan, 2000; Fairhurst & Uhl-Bien, 2012; Uhl-Bien, 2006). Emotions are intricately intertwined in theories of leadership and lie at the core of many leadership mechanisms such as inspiring followers, building and sustaining interpersonal relationships, and investing in follower outcomes such as satisfaction, performance, and citizenship behaviours (e.g., Ashkanasy & Humphrey, 2011, Connelly et al., 2002, Gooty et al., 2010, Humphrey, 2008, Humphrey et al., 2008, Rajah et al., 2011). In organizational settings, emotions are seen as a contagion process in which followers constantly interpret the leaders' emotional expression (Brotheridge & Lee, 2008; Newcombe & Ashkanasy, 2002). In this regard, followers see their leaders as an ongoing source of either hassles or uplift at work (Bach & Fisher, 2000; Newcombe

& Ashkanasy, 2002). Leadership is therefore often described as a social interaction in which everything a leader says or does or leaves unsaid or undone has an effect on their followers (Yukl, 2010). Leaders who are excited, enthusiastic, and energetic are more likely to create a positive emotional environment, thus energizing their followers (Barsade, 2002). Furthermore, leaders who are able to express and display positive emotions to their followers are considered better leaders, whether they give positive or negative feedback (Conelly & Ruark, 2010; Lewis, 2000; Zapf, 2002). Experience of positive emotions can, in this regard, build resources and may predict followers' well-being from a long-term perspective (Tugade & Fredrickson, 2004, 2007). On the contrary, leaders who feel distressed and hostile can display bad or negative moods and influence their followers negatively (Newcombe & Ashkanasy, 2002; Sy, Côté, & Saavedra, 2005).

Gender

Multiple studies have investigated the role that gender plays in the regulation of emotions, and they have come to the conclusion that men and women in a variety of vocations undertake emotional labour and feel the effects in different ways (Erickson & Ritter, 2001; Guy, Newman, & Mastracci, 2015; Hochschild, 1983; Simpson & Stroh, 2004; Timmers, Fischer, & Manstead, 1998). Women are also more likely to suppress emotions that can be potentially inappropriate in the workplace when compared to men (Grandey, 2000; Kruml & Geddes, 2000). In addition, people have different expectations of men and women in terms of how they should express their emotions (Mann, 2007). For example, society expects women to be emotionally expressive (e.g., to show warmth and empathy) and nurturing (Guy et al., 2015; Guy & Newman, 2004; Hochschild, 1983) toward other people. This is a role that traditionally falls to women. In her landmark work, Hochschild (1983) made the observation that "some women are motherly; they assist and increase the well-being and status of others." This was in reference to the act of nurturing. But in being motherly, they may also act motherly and may sometimes experience themselves using the motherly act to win regard from others" (p. 182). Martin's (1999) research on police officers revealed that the majority of the time, female officers are charged with jobs that demand assistance, compassion, or empathy from them, such as dealing with

distressed victims. Furthermore addition, research has shown that women utilise a larger variety of strategies to control their emotions than men do (Cottingham, Erickson, & Diefendorff, 2015; Nolen-Hoeksema & Aldao, 2011). Tamres, Janicki, and Helgeson (2002) did a meta-analysis, and their findings indicated that women were more likely to adopt coping mechanisms that entailed verbal expressions to others or to the self for the purpose of seeking emotional support and ruminating over issues. Women were also more likely to distract themselves from feeling angry (Rusting & Nolen-Hoeksema, 1998). On the other hand, men are commonly thought of as being emotionally detached (Erickson & Grove, 2008; Wharton & Erickson, 1993) and less affectively invested than women (Guy et al., 2015; Martin, 1999; Pierce, 1999). Additionally, they have a greater propensity to maintain an affectively neutral, reasonable, and professional demeanour in their dealings with other people (Lively, 2013).

Rafaeli's (1989) study on store clerks for example, found that female clerks displayed higher levels of positive emotions to their customers than the male clerks. Men and women have different motivations for regulating their emotions (Timmers et al., 1998). Women are more concerned with relationships and are more prone to express feelings that represent negotiation, whereas men are more determined to maintain control and to show emotions that display power, such as rage or pride (Timmers et al., 1998). Possible reasons for women's more upbeat emotional displays include the fact that they have a unique set of objectives and reasons for doing what they do (Timmers et al., 1998). In contrast to men, who are more driven to express emotions that represent power, women are more concerned with preserving connections by making people happy (Timmers et al., 1998). Additionally, men have a tendency to avoid being perceived as "emotional" since it may signal to others that they are "powerless" (Timmers et al., 1998, p. 975). Research has also demonstrated that consumers have a tendency to react differently to male and female salespeople who engage in activities requiring emotional labour. For example, Hochschild (1983) discovered in her seminal study that female flight attendants are an easier target for verbal abuse from customers.

Seniority/tenure

Previous studies have shown that there is a correlation between the level of seniority an employee has and how their experience of emotional regulation changes. This might be the result of a number of things, including a higher position's authority and autonomy (Humphrey et al., 2008; Morris & Feldman, 1997), as well as changing work duties and the expectations placed on employees (Hesmondhalgh & Baker, 2011). Another explanation is that as people get promoted to higher positions, they are in a position where they are able to express a larger spectrum of emotions and do so in a more uninhibited manner (Ma, Silva, Trigo, & Callan, 2015). It's possible that the younger staff members will have a lower amount of responsibility than the senior staff members. For instance, Baldwin and Daugherty (2004) conducted a clinical study in which they discovered that junior doctors worked longer hours than other groups of doctors, that patients experienced higher levels of stress, and that sleep deprivation and fatigue were more severe among junior doctors than among other groups of doctors. In the meantime, Hesmondhalgh and Baker (2011) found in a study conducted by a television station that junior employees have to suffer the negative consequences of emotional labour because it is necessary to keep television programmes running. In addition, they pointed out that pressures to deliver work have a major impact on employees' ability to regulate emotions (Hesmondhalgh & Baker, 2011).

2.10. Summary

The chapter summarised key literature pertaining to emotions, emotion regulation-definitions, principal conceptualizations, antecedents, motives, outcomes, and the factors influencing emotion regulation. The first research question is to understand the factors that influence emotion regulation in the workplace. The researcher will adopt a hybrid approach when exploring this question. The hybrid approach incorporates the two main contrasting philosophical methods of reasoning: a top-down, deductive, theoretical process and a bottom-up, inductive, data-driven process. This method gives the researcher the possibility of relying on existing literature whilst exploring the research question in novel context.

Several research in the area of emotion regulation has focused on service occupations where emotional displays are part of what is produced and sold by organizations, particularly focussing on customer targets (e.g., Hochschild, 1983; Diefendorff et al., 2005). More recent research has explored the multiple targets of emotion regulation. For example, Diefendorff and Greguras (2009) and Pfeffer and Fong (2005) focussed on supervisors, coworkers, subordinates, and customers as emotional targets. This research, however, adopts a broad approach to targets of emotion regulation. This gives the participant the opportunity to share incidents of emotion regulation in different contexts relating to workplace. This approach is apt as there is shortage of research on emotion regulation in the Indian context and there is need to expand emotion regulation research beyond certain context as mentioned in gaps in literature, therefore, this approach fits with exploratory nature of the study.

CHAPTER 3: Literature review 2

Conceptualizing cultural dissonance

3.1. Culture

Although the term culture has many different definitions in relation to different research areas (Eliot, 2010), this review takes the meaning describing its function in psychological research. As suggested by Triandis (1972), culture is "transmitted and created content and patterns of values, ideas, and other symbolic meaningful systems" (p.4) that are "shared within social groups" (Hwang & Matsumoto, 2013, p.22) and shape people's behaviours in order to make them adapt to the group in which they are embedded (Adler, 1927; Hofstede, 1980). People make the choice to adhere to cultural norms and beliefs because they believe that by doing so, they will have a better chance of surviving by benefiting from the support of the community to which they belong (Cosmides & Tooby, 2000; Lazarus, 1991). It is an innate feeling that infants are born with (Adler, 1927). Hence according to this adaptation, people sharing the same cultural meanings show a readiness to understand what is happening and to respond accordingly, even if they do not know what is guiding their responses (Lazarus, 1991).

Culture is a pervasive influence which underlies all facets of social behaviour and interaction (Craig & Douglas, 2006). It is the "glue that holds groups together" (De Mooij 2011, p.33), and it is expressed in the things that are utilised in everyday life and in means of communication that are prevalent in the society (Craig & Douglas, 2006). Without cultural patterns – organised systems of significant symbols – people would have difficulty living together (De Mooij, 2011). In this sense, culture is identity; it may be thought of as a "collective fingerprint" (Usuiner 1996, p.9). The anthropologist Geertz (1973) views culture as a set of control mechanisms – plans, recipes, rules, instructions – for the governing of behaviour.

Although the idea of culture has been described in a great number of different ways, one concept that has consistently been included in all of these varied definitions is values (e.g., Hickson & Pugh, 1995; Hill, 1997; Gooderham & Nordhaug, 2001; and Schein, 1992). According to Hofstede (1999), the central component of culture is values, which are also widely recognised as playing an essential role in the study of cultural phenomena. Kluckhohn (1951, p.398) stated that “values are clearly, for the

most part, cultural products, though each group's value is interpreted and understood privately to the group, which may even become personal at the individual level". According to Singelis and Brown (1995), cultural values are a set of shared beliefs that serve as guidelines or benchmarks for people's behaviour. Culture, which encapsulates the shared experiences of a community, exerts an impact on its members individually. The following sections provide an overview of a few fundamental models of cultural values that are significant in enhancing our comprehension of culture and its function as a factor in the emotional regulation.

3.2. Different models of cultural values

Hofstede's model of cultural values

Hofstede (1980a, p. 25) defined culture as "the collective programming of the mind which distinguishes the members of one human group from another." According to Hofstede (1980, 2001), cultures are described in six dimensions: Power Distance, Individualism/Collectivism, Masculinity/Femininity, Uncertainty Avoidance, Long/Short-term orientation, and restraint vs indulgence (Minkov,2007)

The first dimension relates to the level at which people with different cultural backgrounds are concentrated on themselves (individualistic) or on groups and as a society in general (collectivistic). Individualistic cultures also prefer the explicit verbal communication style (Hall & Hall, 1976; Hall 1990). In contrast, collectivistic cultures prefer indirect style of communication. Here, people are group-conscious, and it is important to follow group norms and values and avoid "loss of face". As a result, members from collectivistic cultures are more likely to follow the norms and values obliged by the society, to give priority to the goals of the collective and to try to show their connectedness and tolerance to the latter. According to Mooij and Hofstede (2010), people from individualistic cultures are more likely to be motivated by their own goals, needs, and wishes and to highlight their uniqueness and independence from others.

The second dimension, proposed by Hofstede (2011) is power distance, which is described as the extent to which less powerful members of the society, organizations

and institutions accept the existing hierarchy and the fact that power is distributed unequally. Power and inequality are extremely fundamental facts of any society. All societies are unequal, but some are more unequal than others. According to Hofstede et al. (2010). Power Distance Index tend to be higher for East European, Latin, Asian and African countries and lower for Western countries.

The third dimension proposed by Hofstede is Uncertainty Avoidance, which identifies the extent to which people feel frightened by uncertainty and ambiguity and try to avoid such situations (Hofstede et al., 2010). Uncertainty Avoidance, however, is not the same as risk avoidance. It deals with a society's tolerance for ambiguity and shows to what extent people from a certain culture feel comfortable or uncomfortable in unstructured situations (Hofstede, 2011). Unstructured situations are those, which are new, unknown, or different from usual and forcing to leave the personal "Comfort Zone". In contrast, people from uncertainty accepting cultures are more tolerant to different opinions, have fewer rules and behavioural norms. People within these cultures do not expect from their environment to express emotions. Thus, people of high uncertainty avoidance are less open to changes and innovations than people of low uncertainty avoidance cultures.

Masculinity versus Femininity refers to the distribution of values between the genders, as the fourth dimension. According to Hofstede (2011) female's values differ less among societies than male's values. Male's values from one country to another contain a dimension from very assertive and competitive on the one side, to modest and caring values, on the other. The assertive pole is called "masculine" and the modest, caring pole "feminine" (Hofstede, 2011). In feminine oriented countries men have the same modest, caring values as women, whereas in the masculine dominated countries women are somewhat assertive and competitive, but not as much as men. The dominant values in a masculine society are achievement and success, whereas the dominant values in a feminine society are concern for others and the quality of life. Thus, in masculine oriented cultures people value status, brands and possession of expensive products more as means to show their success to others.

The fifth dimension described in the model proposed by Hofstede and Bond (1984a; 1988) is Long- versus Short-term orientation. This dimension shows the extent to which a society with long-term orientation has a pragmatic and forward-looking perspective, compared to societies with conventional and short-term perspective.

Long-term orientation implies investment in the future, whereas short-term orientation includes correct personal fortitude, stability and respect for tradition.

Based on a thorough analysis of the world value surveys of 2007–2008, Minkov (2007, 2011) identified a new dimension of culture, which he named; indulgence vs. restraint. Then, since it was covering a new aspect of culture, Hofstede et al. (2010) added it as the sixth dimension to his framework. According to this framework, "Indulgence stands for a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. Restraint stands for a society that controls gratification of needs and regulates it by means of strict social norms" (Hofstede, 2011). In general, societies with higher indulgence scores (lower scores on restraint) are associated with more declarations of happiness, perception of higher life control, higher importance of freedom of speech and leisure, and more likelihood to remember positive emotions.

Other important models of culture

Schwartz model of cultural

Schwartz (1992, 1994) has proposed an alternative theory of the structure of cultural values to that developed by Hofstede (1980). According to Ros et al. (1999), Schwartz's theory of essential human values consists of two central tenants. To begin, it outlines ten motivationally unique sorts of values that are assumed to be recognised by members of the most of societies and to incorporate the many types of values that guide them (Ros et al., 1999). Second, the theory lays out how these ten specific types of values are connected to and interact with one another in a dynamic way. To be more exact, it identifies which values are compatible with one another and help support one another, as well as which values are incompatible and likely to be at odds with one another (Ros et al., 1999).

Schwartz (2006, 1992, 1994) has described national culture in three pairs of value types: Conservatism/Affective-Intellectual Autonomy, Hierarchy/Egalitarianism, and Mastery/Harmony. The Conservatism value type is characterised by social order, respect for tradition, family security and wisdom. Cultures that are considered conservative place a strong emphasis on maintaining the status quo, adhering to social

norms, and suppressing impulses or behaviours that might threaten group cohesion or the established order (Schwartz, 1992, 1994). The Autonomy value type places an emphasis on the individual's right to pursue their own desires. In hierarchical cultures, the cultural focus is placed on the validity of uneven distributions of power, positions, resources, authority, and money. Hierarchical societies are characterised by their rigid social structures. In contrast, egalitarianism is characterised by characteristics like freedom, responsibility, openness, equality, and social justice. The next set of cultural ideals that Schwartz upholds is called Mastery/Harmony. The qualities of aggressive self-assertion, ambition, success, courage, and competence are all essential components of mastery. The cultural value of harmony acknowledges the world in its current state and places an emphasis on maintaining unity with nature (Schwartz, 1992, 1994).

Inglehart's model of cultural values

In order to explain cultural and social differences on a global scale, Inglehart (1997), Inglehart and Baker (2000), and Inglehart and Welzel (2003, 2005) rely on two dimensions: traditional/secular-rational and survival/self-expression. The difference between societies in which tradition and religion play a significant role in everyday life and those in which they do not is reflected in the traditional/secular-rational dimension of society (Inglehart, 1997; Inglehart and Baker, 2000; Inglehart and Welzel, 2003, 2005). Societies characterised by Survival values emphasise materialist orientations, show relatively low levels of subjective wellbeing, report relatively poor health, tend to be intolerant of out-groups such as foreigners, women, and homosexuals, rank relatively low on interpersonal trust, and emphasise hard work rather than imagination or tolerance. On the other hand, the values associated with self-expression are defined by a growing importance placed on an individual's sense of well-being and quality of life (Inglehart, 1997; Inglehart and Baker, 2000; Inglehart and Welzel, 2003, 2005).

3.3. How is culture manifested?

The previous section provided an account on the importance of cultural values in understanding the concept of culture. This section details how a culture can be manifested and what sets one culture apart from an another. Mankind is characterised by a variety of behaviours and feelings (Francesco & Gold, 2005). People have a tendency to identify with and belong to cultural groups because of shared values and patterns of behaviour (Hofstede, 2010). Because of the rise in immigration around the world, an increasing number of people find themselves travelling or working in foreign countries, where they are confronted with a wide variety of cultural settings; in these places, they are required to first comprehend and then come to terms with these diverse cultural settings (Francesco & Gold, 2005). This study explores two layers of culture, which are national (as represented in its citizen) and organizational culture (as represented in its employees) in order to conceptualise cultural dissonance. National and organizational cultures' conception stems from the broader scope of 'culture' as described below. Therefore, before to delving into the specifics of any of these two categories of culture, it is vital to first have an understanding of the underlying elements and layers.

Francesco and Gold (2005) mention that one of the most prevailing models is proposed by Schein. This framework describes the levels of culture as an onion (please refer to Figure 2 below) or an iceberg which is divided into three parts. The outermost layer is referred to as the "manifest culture" since it is comprised of the first things that an individual notices when interacting with a new culture (Sathe, 1985). The 'manifest culture' consists of 'language, behaviours, rituals, artefacts, norms, stories, and symbols' (Glendon & Stanton, 2000). Even if it is merely a summary of the actual culture, this so-called "manifest culture" is not difficult to spot and observe. The second cultural level is named 'expressed values' and it explains how people of this particular culture view the 'manifest level.' This category refers to heroes (Hofstede, 2010) and people's actions in order not to offend others (Francesco & Gold, 2005). Schein (2004) names this cultural category 'values and beliefs' because it describes how people should face a situation. In addition to this, he contends that it is made up of "honesty, trust, effort, and the basis or reward." The third level is referred to as "basic assumptions," and it is comprised of people's fundamental ideas that are the driving force behind their attitudes (Francesco & Gold, 2005). 'Basic assumptions' are

illustrated in Fig 2 as the heart of the onion due to representing the foundation of each culture.

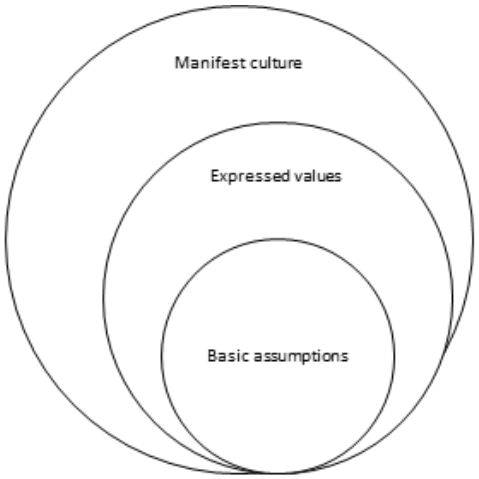

Figure 1: The culture onion, derived from Francesco and Gold (2003, p19).

Within the context of the corporate world, the two cultural layers that are drawing the most attention from scholars are national cultures and organizational cultures (Soeters & Schreuder, 1988). According to Adler and Jelinek (1986, page 74), culture, whether it be organizational or national, is commonly characterised as a collection of assumptions, expectations, or norms for existing in the world. This definition may apply to both organizational and national cultures. This idea is reinforced by Boyacigiller and Adler (1991, quoted in Weber et al., 1996), who believe that an organizational culture is a microcosm of the nation in which a business operates. Therefore, very often the two cultures are conceived of with the same terminology (Weber et al., 1996). Furthermore, whether attempting to analyse either national culture or corporate culture, the vast majority of authors inevitably end up discussing both of these cultures (Schneider, 1988).

In his work published in 2010, Hofstede identified a crucial difference between national culture and organizational culture. The author supports the view that on the one hand national culture distinguishes nations, is learned by experiencing everyday life and contributes to the creation of specific ways of thinking; on the other hand, organizational culture refers to business characteristics. For instance, a person's national culture reflects their presuppositions about the world, whereas an

organization's culture reflects the views that employees have towards the core values of the organization (Hofstede, 1985). Therefore, national culture refers to the way a human mind perceives things (Hofstede, 2001), whereas organizational culture to the way corporate beliefs is shared inside a business area (Schein, 2004; Schneider, 1988; Weber, 1988). For instance, multinational corporations share a cultural atmosphere in relation to the desirable corporate attitudes; yet, how individuals conceptualise these attitudes is determined by the context of their home country (Scheffknecht, 2011). Hofstede (1993) further ascertains that national cultures hold hidden values as they are passed from generation to generation without a particular explanation, whereas organizational cultures hold business values which are made clear from the first stage of an employee's organizational socialisation. The author makes an additional contrast between the two cultures by saying that national cultures are not likely to change quickly, but organizational cultures may change far more readily.

ITAP (2013) adds to Hofstede's argument that organizational culture identifies corporate procedures which are channelled to an employee on the job, whereas national culture determines beliefs that are channelled to a person from a young age, persuading him/her that there is only one correct way of doing things in the society. The authors also propose that national culture prevails over organizational culture in periods of process change. This is because employees are persuaded to change but their national cultural background determines whether or not they will sustain those changes for a long time. As a result, organizational cultures have the ability to tailor corporate 'artefacts' and beliefs but are unable to influence the 'values' indicated by Schein's (2004) cultural onion (Laurent, 1986).

3.4. Different levels of culture

Erez and Gati (2004) believe that culture shapes the core values and conventions of its members. These principles are passed down from one generation to the next through the social learning processes of modelling and observation, as well as the consequences of individuals' own behaviour (Bandura, 1986). Therefore, culture is defined as what a group learns over a period of time when that group solves its difficulties of survival in an external environment and its problems of internal

integration (Schein, 1992). (Schein, 1992). Members of every given society are encouraged to create their particular values in light of the value choices treasured in their culture, institution (Yamagishi, Hashimoto, & Schug, 2008), or reference group. Harris (2006) speaks of a socialisation system that changes personality by helping individuals become members of a group and absorb the group's culture. This is in line with the social identity theory (SIT) (Tajfel, 1974) which contends that an individual's choice of the communities, within which one associates, can lead to an internalisation of the group's norms, duties, and commitments into the individual's self-definition or identity (Kekes, 1983). (Kekes, 1983). According to this theory, an individual's social identity is the component of their sense of self that emerges as a direct consequence of the individual's awareness of and assessment of their sense of belonging to a particular social group (Tajfel, 1982). Social identity theory asserts that individuals strive to achieve or maintain a positive social identity and do so through references to the norms of a ''defining community'' (Taylor, 1989, p. 50). References to the people's defining communities, such as their memberships in organizations, their ethnicity and religion, as well as their families, communities, professions, and nations, all play a role in the formation of people's identities (Dworkin, 1986; Gewirth, 1988; Scheffler, 2001). The process of creating social identities is discussed in detail in the next section.

Global culture

Thurow (2004) makes the case that globalization, when viewed from an ecological perspective, can be understood as a contextual force that influences culture. Western societies are the most powerful in the world, contributing 57% of GDP. As a result of this, the fundamental values of Western cultures, which include the autonomy of the individual in decision-making, free market, and individual rights, are represented in the cultures of the entire world (Gupta & Govindarajan, 2004).

National culture

As a result of the fact that a significant portion of the body of literature is preoccupied with the cultures of other nations, a number of definitions have been developed since the beginning of the 20th century. For instance, Beck and Moore (1985) and Hofstede

(2010) are in agreement that a group of people's national culture consists of the values and ideas that they learn from an early age that set them apart from other groups of people in the world. Additionally, Jaeger (1986, p. 179) provides a psychological touch on this social phenomenon by stating that national culture represents „common theories of behaviour or mental programmes that are shared. On the other hand, Anderson (1991) describes national culture as a 'imagined community,' whilst Wallerstein (1990) contends that the definition of national culture is determined by what an author is attempting to prove in each work of literature that it is discussed. This is the primary reason why the majority of academics define certain aspects of national cultures significantly differently (Triandis, 1980).

According to Newman and Nollen (1996), the culture of a nation is its foundation, which Newman and Nollen note both remains constant and is observable in day-to-day activities. In addition, Mintz (1966) suggests that national cultures make an effort to demonstrate the significance individuals place on ideas and, as a result, vary from country to country. In contrast, Child (1981, as cited in Cummings & Staw, 1987) suggests that cultures shed light on the way in which a nation is managed. As a result, many authors attempt to measure cultures in order to better understand national structures. Examples of such authors include Trompenaars (2000) and Laurent (1986). This is due to the fact that having a grasp of what people value and how they are constructed in a certain nation can help explain what compels individuals to act in specific ways in other facets of life (Puffer, 1993), as well as what could possibly impact the decisions that they make (Schneider & DeMeyer, 1991). The reason for this is that the elements that contribute to the formation of any culture are unique to that culture, endure over time, and are only shared among the citizens of one nation (McSweeney, 2002).

Organizational culture

Since the 1980s, the majority of the research that has been published has focused on the challenge of defining organizational culture (Hofstede, 2010; and Huczynski & Buchanan, 2010). This is due to the fact that it is a characteristic that refers to a variety of fields, including healthcare (for example, Doherty et al., 2013), innovative

management (for example, Martins & Terblanche, 2003), marketing (for example, Wilson, 2001), social sciences (for example, Schein, 1990), and business (e.g., House et al., 2004; Schein, 2004). Organizational culture is a term that is used in every scientific subject due to the distinctive qualities of that field (Doherty et al., 2013). For this, there is a wide variety of ways to tackle the problem (Westrum, 2004), which makes it challenging to provide a clear definition (Hatch, 1997). The most widely used conceptualisation of organizational culture is provided by Schein (1990). He describes organizational culture as "(a) a pattern of basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration, (d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as the (f) correct way to perceive, think, and feel in relation to those problem (Schein, 1990, p. 9).

Based on his definition, the author connects it with the history of the enterprise, which can be either "weak" or "strong," ultimately resulting in "weak and strong cultures" accordingly. Employees feel an emotional connection to the organizational culture when the organization has what is known as a "strong organizational culture" (Deal & Kennedy, 1982; O'Reilly, 1989). Some companies that are considered to have "strong organizational cultures" include Apple, McDonald's, and Disney (Huczynski & Buchanan, 2010). On the other hand, in "poor organizational cultures," fundamental business principles are not systematically taught in personnel (Gordon & Di Tomaso, 1992 as cited in Sorensen, 2002).

In contrast, Huczynski and Buchanan (2010, p. 100) come up with a concrete definition regarding organizational culture by stating that it is "the shared values, beliefs and norms which influence the way employees think, feel and act towards others inside and outside the organization." According to this concept, a well-built organizational culture may have the ability to affect the attitudes of staff members since it incorporates essential business principles (Terrence & Kennedy, 1982). This is the primary reason why the vast majority of academics concur that organizational culture describes employee behaviours and actions in a business environment (Callahan & Ruchlin, 2003; Lunenburg, 2011). Furnham and Gunter (1993, cited in Armstrong 2012, p. 384) simply explained organizational culture as "the way we do things around here." Organizational culture is characterised by a number of features in addition to the fact that it reflects the attitudes of employees. These features include the fact that

it is interrelated with the strategies of a company, that it is adaptable to any change, and that it includes the placement of key employees in positions that foster development (Hofstede, 2010).

Culture at individual level

The individual's conception of culture should reflect the cultural values in the manner in which they are reflected in the individual's sense of self. For instance, collectivistic values are reflected in the interconnected self, whereas individualistic values are represented in the independent self (Earley, 1994; Markus & Kitayama, 1991). Erez and Gati (2004) argue that the effect of the global culture on nested levels of culture can be facilitated or hindered by the particular characteristics of the national culture. In addition, Erez and Gati (2004) argue that the effect of the global culture on individuals and their identity is not only through the mediating effects of national cultures, but there is also a direct effect through employees' exposure to the global work environment. This argument is based on the idea that the effect of the global culture on individuals and their identity is not only through the mediating effects of national cultures, but also through the direct effects Employees who work for multinational corporations are socialised into the macro level of global culture and adopt a global mindset. This enables them to adapt to the global work environment in which they are placed and to behave in accordance with the fundamental principles that underlie that environment. Yet, at the same time, they are also part of their local national culture, thus maintaining a bi-cultural identity. The degree to which one's global and local cultures are similar determines whether or not they share the ability to simultaneously preserve these two sorts of identities. The integration of global and local identities is made easier when there is a good fit between the cultures of the local and global settings (Erez & Gati, 2004).

3.5. How do people identify with a culture?

This section gives a detailed explanation of how people socialise and identify with a culture, i.e., form culture at an individual level. Members of each given society are encouraged to establish their own personal values in light of the value preferences that

are cherished in their culture, institution (Yamagishi, Hashimoto, & Schug, 2008), or reference group. According to Harris (2006), there is a socialisation mechanism that helps individuals become members of a group and absorb the culture of the community. This helps shape an individual's personality. This is in line with the social identity theory (SIT) (Tajfel, 1974) which contends that an individual's choice of the communities, within which one associates, can lead to an internalisation of the group's norms, duties, and commitments into the individual's self-definition or identity (Kekes, 1983).

According to the social identity theory, an individual's social identity is the component of their sense of self that is formed as a direct consequence of the individual's awareness of and assessment of their sense of belonging to a particular social group (Tajfel, 1982). Social identity theory asserts that individuals strive to achieve or maintain a positive social identity and do so through references to the norms of a ''defining community'' (Taylor, 1989, p. 50). People's identities are formed through references to the communities that they are a part of, such as the organizations in which they are members, their race and religion, as well as their families, communities, professions, and nations (Dworkin, 1986; Gewirth, 1988; Scheffler, 2001). To understand the process of socialisation, one must understand the construct of identity and how people create social identities.

Identity

An individual's identity can be understood as a mental construction of the self that provides a response to the question "who am I?" (Ashforth et al., 2008). The concept of identity centres on those aspects of a person that distinguish them from other people. Social categories such as groups, relationships, and personal characteristics could become part of self-identity to the extent that people use them to define themselves. An individual identity is one that places an emphasis on autonomy and differentiates oneself from the identities of others, whereas a social identity is one that refers to the categorizations of the self that reflect assimilation to more inclusive social units (interpersonal relationships or collective ones) (McCall & Simmons, 1978).

In light of this, Ashforth et al. (2008) further differentiate the ideas of 'personal identity' and ‘social identity' in order to make the connection between individuals and communities clearer. Social identity is defined as “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership” (Tajfel, 1981, 255). Personal identity is defined as "a person's unique sense of self" (Postmes and Jetten, 2006, p. 360), and as a result, it is possible to view personal identity as the "gestalt of idiosyncratic features, such as traits, abilities, and interests". According to Ashforth et al. (2008), "what distinguishes social and personal identities is not so much their respective attribute...but their respective levels of self": social identity can be shared by group members, and therefore can make a distinction in groups; whereas personal identity is unique to an individual, and therefore can make a distinction in individuals within a group (p327).

Forming a social identity

Social identity, as an evaluative definition of the self in terms of group-defining attributes, was viewed as the bridging process between collective phenomena and individual social cognition and behaviour (Tajfel, 1981). In social identity theory and identity theory, the self is reflexive in that it can take itself as an object and can categorize, classify, or name itself in particular ways in relation to other social categories or classifications. This process is called self-categorization in social identity theory (Turner, Hogg, Oakes, Reicher, & Wetherell 1987); in identity theory it is called identification (McCall & Simmons 1978). Through the process of self- categorization or identification, an identity is formed.

Social identity theory suggests that individuals distinguish their own membership in groups, through the process of defining the social boundaries delineating particular groups, after which they self-categorize themselves as either belonging, or not belonging, to a specific group. Social identity theorists propose that the primary motivation for individuals to self-categorize, and thus identify with a group, stems from the need for defining oneself, and creating meaning in one’s life, i.e., validating the self-concept (Ashforth & Mael, 1989; Hogg & Terry, 2000; Ashforth, Harrison & Corley, 2008).

Social identity theory also recognizes that the process of social identification involves cognition, through a categorization process of 'onenesses' with a group. This means that individuals partly define themselves in terms of their group membership. Thus, in contrast to their personal identity ('I'), social identities include a reference to their selected shared group attributes ('we'). In addition, cognitive identification with a specific social group forms the precursor to both emotion and behavior (Ashforth & Mael, 1989). Accordingly, it has been argued that identification ('I am') becomes distinguishable from internalization ('I believe'), as well as from commitment, which has been positioned by some as a means to an end, as opposed to a core part of an individual's self-definition or self-categorization.

Social identity theory (Tajfel, 1981; Tajfel & Turner, 1986) has been at the forefront of understanding groups, sense of belonging, intergroup relations, and prejudice. It suggests that individuals categorize themselves and others by reference to collective identities (Tajfel, 1981). People also make social comparisons between themselves and others according to their group memberships and evaluate with reference to group belonging. Thus, they can determine their groups' worth and how they are better or worse than members of other groups (out-group). To increase self-image and self-esteem, people tend to have a favorable bias towards their own group (in-group) making positive distinctions from others. Socio-cultural context (e.g., people's attitudes towards out-groups such as prejudice towards "others" and inter-group relationships such as the conflict between different groups) can influence individuals' social identity formation and self-esteem differently.

Social identity theory suggests that identity develops with an individual's sense of belonging to a specific group (Tajfel, 1981). These social groups provide their members with a shared identity, the answer to who they are, what they should believe in and how they should behave. Tajfel (1981) defined social identity as part of the self-concept which derives from knowledge of group membership together with the value and emotional significance attached to that membership. Social identity theory has contributed significantly to different collective identity literature by considering its social-psychological aspects, particularly by addressing the affect and feelings that individuals develop towards their ethnic group and themselves through these memberships (Umaña-Taylor, 2011). Social identity theory is thought to focus more on the affective components of identity, its dynamics, and how those components and

dynamics are related to outcomes (e.g., inter-group relationships, prejudice, and self-esteem).

The two different identities that hold relevance in this thesis are ethnic/national identity and organizational identity.

Ethnic identity [4]is the subjective sense of belonging to a group or culture (Phinney, 1990). It involves search/exploration and commitment to a cultural group. When considering ethnic/national identity as a social identity (Settles, 2004) defined by one's culture of origin and related to specific cultural values, practices, and attitudes (Phinney, 1996), this emotional significance, sense of belonging and positive affects towards ethnic group membership can be pivotal in determining the content of young people's identity. It is also important to consider that this ethnic membership can be more or less salient (how important a social category is perceived to be in a certain situation) and also positive or negative in some particular social contexts such as home or school (Trepte & Loy, 2017; Turner et al., 1987; Spears, 2011).

Albert and Whetten (1985) stated that organizational identity embodies the characteristics of an organization that its members perceive to be central, distinctive, and enduring (or continuing) in the organization when the past, present and future are taken into account. Organizational identification is a specific form of social identification where the individuals define themselves in terms of their membership in a particular organization (Mael & Asforth, 1992).

Role of national and organizational identities in international organizations

Managing cultural differences across geographically dispersed locations is one of the central challenges for international business research and practice (Caprar, Devinney, Kirkman, & Caligiuri, 2015). For multinational companies (MNCs), challenges arise from differences in cultural values between managers with different national backgrounds and from the strength of location-specific cultural norms within host countries (Maznevski, Chui, Athanassiou, & Waeger, 2013). The newly developed global forms of organizations may create tension between the local ("tribalism") and

[4] For the purpose of this study, ethnic and national identity will be used synonymously.

global ("universalism") cultures (Naisbitt, 1994). At the individual level, one major psychological consequence of globalization is the transformation in identity, as reflected in how people think of themselves in relation to the social environment (Tajfel & Turner, 1979). The global environment creates a new collective and impersonal entity to which a person belongs, and which influences his/her identity. A global identity means that people develop a sense of belongingness to a worldwide culture, by adopting practices, styles, and information that are part of the global culture (Arnett, 2002). Nevertheless, in parallel, people continue to hold their local identity as well, based on their socialisation to their local culture, thus holding a bi-cultural identity (Arnett, 2002). The ability to simultaneously maintain these two types of identity depends on the similarity between the global and local culture (Erez & Gati, 2004). In addition, tight cultures are less tolerant of deviant behaviours, and therefore, are less likely to change, whereas loose cultures are more tolerant of deviant behaviours, and therefore, are more likely to change (Gelfand et al., 2011). Therefore, Indians two conflicting identities- ethnic identity and organizational identity.

3.6. Modified levels of culture

The figure 1 (Levels of culture) is representative of Westerners working in Western organizations in Western nations, where nested within the global culture (culture primarily derived from Western values) is the National culture (Western culture), and nested with the national culture is organizational culture (Western culture), and nested within the organizational culture is culture at an individual level (individuals develop their values with reference to their western upbringing and society). The diagram does not take into account factors like colonialism, globalization, migration, and internationalisation. For Indian participants working in Western MNCs in India, the level of culture is represented as below (Figure 2). Indian participants. This section of the thesis gives a detailed justification for Figure 2 and the reasons for congruence of Global/Organizational culture (Western) and National culture (Indian) and also cultural divergence.

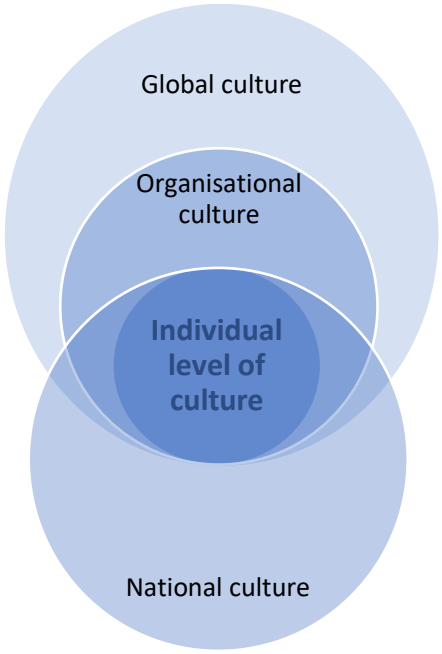

Figure 2:Levels of culture for Indian employees in Western MNCs

3.6.1. Cultural congruence

Colonialism and its last consequences.

Over the course of more than two centuries, India was governed by the British, and western culture continues to play a significant role in the day-to-day activities of India's western-educated middle class (Torri, 1991). The term "postcolonial" has been the subject of substantial controversy and debate in recent years, particularly over its definition and the implications it carries (Gandhi, 1998; Ahluwalia, 2001). Here, the term is not being used to signify the end of colonialism but its continued presence, particularly as a part of the epistemological dimension of Western power, which is such that the dominant Western ways of knowing and understanding the world have come to set terms of debate for non-Western thinkers, even for those that seek to reject them (Euben, 2002, p. 45). As Ashis Nandy (1983) puts it, ‘the West is now everywhere, within the West and outside, in structures and in minds’. Individualism and collectivism take on more nuanced meanings through the work of Sinha and

Tripathi as well (2003), who challenge perceptions of India as uniformly collectivist, a view that has partly resulted from Hofstede's classification. They investigated the responses of Indian undergraduate students who were studying in an English medium to a variety of situations that they might face, such as deciding whether or not to live with their parents and whether or not to vote based on their own personal concerns or those of their families. The authors discovered that a significant number of people supported responses that were a combination of individualist and collectivist ones, frequently more frequently than responses that were either fully individualist or purely collectivism. The authors refer to both individualist and collectivist aspects of Hinduism, which in turn shape highly complex, sometimes contradictory, context-dependent processes and outcomes of the "Indian psyche" (Sinha & Tripathi, 2003: p. 206).

Jack and Westwood (2009, p.3) observe that colonialism has created "Western and Eurocentric discourses (knowledge systems and associated institutional practises)" in international and cross-cultural management, and both disciplines might be therefore considered "a contemporary form of cultural imperialism" (ibid.). Banerjee and Prasad (2008) argue that internationalisation and cross-cultural management can be defined as neo-colonial (or 'newly-colonial') if one observes discourses, structures, and practises similar to those that characterise colonialism. According to de L'Estoile (2008), these do not necessarily need to be tied to an actual colonial past. For example, Germany was never a conquering nation; nonetheless, one can see neo-colonial aspects in the practices of German multinational corporations offshoring and outsourcing to India (Mahadevan, 2017). In addition, it appears that certain industries, such as global information technology and business process outsourcing (BPO), may be more susceptible to the structures, discourses, and practises of neocolonialism (Ravishankar, Cohen, & El-Sawad, 2010). Root causes identified are the nature of the business structure, which involves a mono-directional flow of knowledge from the centre to the periphery, which is accompanied by headquarters-subsidiary or customer-provider hierarchies.

Homogenization of cultures-Global culture

In its extreme form, homogenization, which is also known as convergence, advances the possibility that local cultures can be shaped by other more powerful cultures or even a global culture (Ritzer, 2010). This viewpoint is mirrored in a number of different ideas and models, including the Global Culture theory, the Americanization theory, and, most crucially, the McDonaldization theory. The McDonaldization theory (Ritzer, 1993) argues that cultural influence flows primarily from the United States to the rest of the world. Therefore, the logical conclusion would be that the newly emerging global culture is nothing more than the dissemination of American culture throughout the rest of the world.

Bird and Steven (2003) argue that the forces responsible for the emergence of a global culture are drawn from among the usual suspects rounded up whenever talk turns to globalization: growth in world trade and the business activity that accompanies it; dramatic improvements in telecommunications; ease of data storage and transmission; increased facility and opportunity for business and leisure travel; and so on. When considered as a whole, these influences have made a contribution both to the widespread belief that the world has shrunk and to the observed phenomenon of growing interconnectedness (Clark & Mathur, 2003).

In addition, it appears that an increasing number of individuals in various parts of the world watch the same entertainment programmes, listen to the same music, consume the common global brand items and services, and wear the same or similar clothing (Prasad & Prasad, 2006). These comparable developments in cultural practises are suggestive of the emergence of a "global culture" (Robertson, 1992) or "world culture" (Meyer, Boli, Thomas & Ramirez, 1997) based on the assumption of the demise of the nation-state as a major player on the global stage (Ritzer, 2010). In other terms, globalization contributes to creating a new and identifiable class of individuals who belong to an emergent global culture.

3.6.2. Cultural divergence

Multiple researchers have claimed that firms are faced with several critical decisions, such as where and how much to invest and how to organize and govern the foreign

venture for maximizing benefits and minimizing risks and losses during international expansions (Dunning & Lundan, 2008; Marano, Arregle, Hitt, Spadafora, & van Essen, 2016). Theories of internationalization explaining these processes and strategies have been at the core of the field of international business (Andersen, 1993; Johanson & Vahlne, 1977; Vernon, 1979). Central to this research is the proposition that due to the cross-border condition, multinational companies (MNCs) are different from domestic firms not only in degree but also in kind, as they are simultaneously embedded in multiple and diverse social contexts. This uniquely affects their strategies and organization and creates distinct challenges and opportunities that need to be carefully managed (Bartlett & Ghoshal, 1998; Hymer, 1976; Johanson & Vahlne, 1977; Kostova, Roth, & Dacin 2008; Kostova & Zaheer, 1999; Westney & Zaheer, 2009).

To better understand the essence and the impact of the cross-border condition, international business scholars have introduced the concept of cultural distance. Cultural distance is the difference in cultural values between two countries. Cultural distance has been found to affect various organizational processes and outcomes in MNCs, including location choices, entry mode, standardization of practices, transfer of knowledge, performance, and others (Johanson & Vahlne, 1977; Kogut & Singh, 1988; Kostova, 1999; Kostova & Zaheer, 1999; Tihanyi, Griffith, & Russell, 2005; Xu & Shenkar, 2002). Zaheer and colleagues (2012) argued that international management essentially is management of distance.

Reus and Lamont (2009) states that cultural distance makes it more difficult for workforces to come together, interact, and share ideas, and, as a result, impedes communication. Even when language differences are not present, or are overcome through training and education, organization members are likely to prefer, and have greater opportunities for, communicating with other members from similar cultures rather than with members from distant cultures (Lane, Greenberg, & Berdrow, 2004). Accordingly, cultural distance, through its impeding effect on communication, negatively affects international acquisition performance. Cultural distance may also influence the extent to which acquirers can retain key employees. Cultural differences are likely to lead to more polarized ‘‘us versus them’’ viewpoints between different cultural groups (Huntington, 1993).

Cultural values difference

For the purpose of this study, we will look at the dimensions in Hofstede's cultural values framework. There is signification difference between Indian society and Western society in three of dimensions of Hofstede's cultural values. These dimensions include individualism-collectivism, power distance and indulgence-restraint. Below is a table and bar chart showing comparison of the cultural values dimensions. Participants of the present study work in MNCs with headquarters in the US, UK, France, Sweden, Germany, and Switzerland. India is compared to all the above-mentioned Western nations.

Individualism–collectivism, is defined as "the degree to which people in a country prefer to act as individuals rather than as members of groups" (Hofstede, 1994, p. 6). India is a society with clear collectivistic traits and there is a high preference for belonging to a larger social framework. In the workplace, the relationship between leader and follower are based on loyalty from the follower and protection from the leader (ITIM International, 2011). The Western societies are individualistic in nature and the people are expected to look after themselves and their immediate families. In the western MNCs, employees are expected to be self-reliant and display initiative (ITIM International, 2011).

Power distance is defined as "the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally" (Hofstede, 1980b, p. 45). India is a strong example of a culture with high power distance where the norm in the workplace is that leaders count on the obedience of their team members and employees expect to be directed clearly in regard to their functions and what is expected of them (ITIM International, 2011). However, in the Western societies, managers and employees expect to be consulted and information is shared frequently. At the same time, communication is informal, direct and participative to a degree (ITIM International, 2011).

The other dimension of cultural differentiation is indulgence versus restraint, which relates to the gratification versus control of basic human desires to enjoy life (Minkov & Hofstede, 2012). Indian society shows a culture of Restraint. Societies with a low score in this dimension have a tendency to cynicism and pessimism. Also, in contrast the Western societies are more indulgent societies and allows relatively free

satisfaction of basic and natural human desires and needs to enjoy life and have fun. Indian societies do not put much emphasis on leisure time and control the gratification of their desires (ITIM International, 2011).

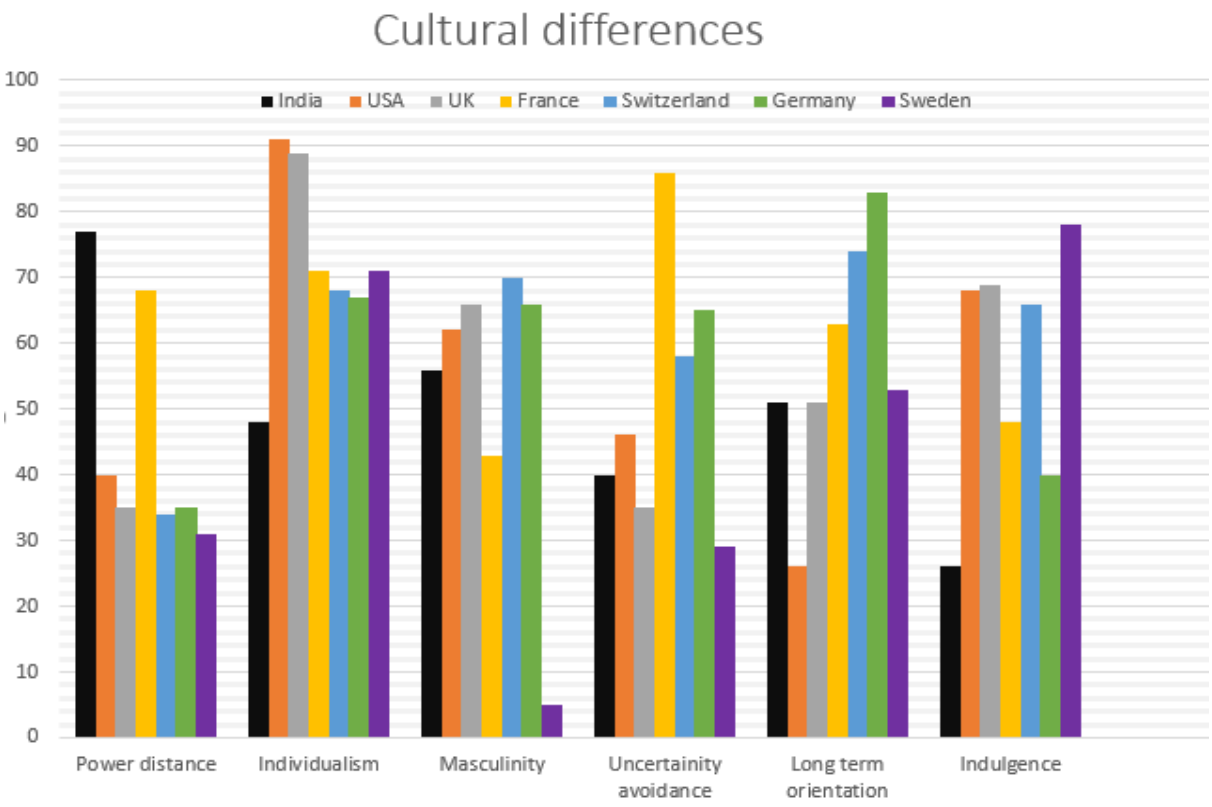

Figure 3: Cultural values comparison

Table 2: Cultural values comparison

	India	USA	UK	France	Switzerland	Germany	Sweden
Power distance	77	40	35	68	34	35	31
Individualism	48	91	89	71	68	67	71
Masculinity	56	62	66	43	70	66	5

Uncertainty avoidance	40	46	35	86	58	65	29
Long term orientation	51	26	51	63	74	83	53
Indulgence	26	68	69	48	66	40	78

3.7. Conceptualizing cultural dissonance

In the case of Indian employees working in western multinationals in India, the individual values would be primarily and largely influenced by the national culture (Earley, 1994; Markus & Kitayama, 1991), however, the organizational culture of the MNCs are largely influenced by global culture (western culture) and national culture of its home country (e.g. US, UK, Germany). Developing the argument made earlier, ability to simultaneously maintain global and local identity depends on the similarity between the global and local culture (Erez & Gati, 2004). From the cross-cultural comparison, one can observe differences in cultural values are when analysing the national cultures of the western countries and India in level of hierarchy, and individualism versus collectivism. Therefore, it can be argued that an employee experiences a cultural misfit in a western MNCs.

Researchers have argued that multinational corporations (MNCs) often face a challenge when they enter foreign markets. They may attempt, in effect, to export a home country "game" to a new locale where rules differ markedly (DeGeorge, 1993). In addition, several seminal studies on national and organizational culture suggest that there is nationality influenced differences in work values, beliefs and orientations of organizations across different countries (Hofstede, 1991, 2001; Inglehart *et al.*, 1998; Trompenaars, 1994; Black and Mendenhall, 1989). Therefore, it can be argued that western MNCs are largely influenced values of individualism, and low power distance. Developing the arguments made earlier, the ability to simultaneously maintain a bi-cultural identity depends on the similarity between the global and local culture (Erez

& Gati, 2004) and the tightness or looseness of the original (national) culture. In a study of 33 countries (Gelfand et al., 2011) found that the India is a traditional society characterized by a tight culture. Hence, pressure to adhere to norms, a low tolerance of deviant behavior and narrow socialization in societal institutions is a characteristic of the Indian society. The differences in cultural dimensions between the western and Indian societies coupled with the tightness of Indian culture, leads one to argue that the employees in the western MNCs in India experience a difference in the national culture and the organizational culture they operate in.

The Person- Environment fit (P-E) framework; it is a widely accepted framework to study the influence of culture on work behaviors and attitudes. It is defined as the congruence, match, or similarity between the person and the environment (Edwards, Caplan, & Harrison, 1998; Kristof-Brown, Zimmerman, & Johnson, 2005). French and colleagues' (1982) version of P-E fit draws a distinction between the values of the person and the supplies in the environment available to fulfil values (S-V fit; Dawis, 1992; Edwards, 1992; French et al., 1982; Locke, 1976). Values refer to the desires of the person and thus signify a general construct that subsumes interests, preferences, and goals (Edwards, 1992; Schuler, 1980). Supplies refer to aspects of the environment that may fulfil the person's values (French et al., 1982). Supplies include extrinsic rewards, such as pay and recognition, and intrinsic rewards derived from activities or experiences in the environment (Edwards & Rotherbard, 1999).

A cross cultural MNC expansion can lead to a process of acculturation, where one partner usually dominates the other and influences the direction of cultural change and management over the other partner. Acculturation also depends upon the approach of the parent company and the subsidiary, on the globalization pressures to foster uniformity, etc. (Takeda & Helms, 2010). According to the P-E fit framework, the process of acculturation can lead to mismatch between supplies and values, wherein the cultural norms and preferences of employees can be classified as values and the environment in western MNCs can be classified as supplies. Research has shown that insufficient supplies signify unfulfilled needs, desires, or goals, and this lack of fulfilment creates tension and negative affect, thereby reducing wellbeing (Dawis & Lofquist, 1984; Diener, 1984; Lazarus & Folkman, 1984; Locke, 1969; Murray, 1938).

There is now widespread evidence to suggest that the uncritical application of western management concepts in the context of the developing countries such as India is fraught with difficulties (Sinha & Kao, 1988; Budhwar & Debrah, 2001). Such difficulties are generally attributed to the differences on various dimensions of national culture (Hofstede, 1984). Since most people consider their own cultural practices morally sound, this cultural dominion and collision of standards can result in a cultural dissonance for the leaders and followers alike (Thompson, 1997). Cultural dissonance is an uncomfortable sense of discord, disharmony, confusion, or conflict experienced by people in the midst of change in their cultural environment (Pedersen, 1991). Therefore, it can be argued that the difference between national culture and organizational culture causes a cultural dissonance for the employees in western MNCs in India. This supports Newman and Nollen (1996) argument that "national culture is a central organizing principle of employee's understanding of work, their approach to it, and the way in which they expect to be treated. National culture implies that one way of acting, or one set of outcomes is preferable to another. When management practices are inconsistent with these deeply held values, employees are likely to feel dissatisfied, distracted, uncomfortable, and uncommitted. As a result, they may be less able or willing to perform well" (p. 754)

3.8.Summary

This chapter summarised the definitions, frameworks, levels, and manifestation of culture. The chapter then conceptualised cultural dissonance and its relevance in the current study. Cultural dissonance is defined as an uncomfortable sense of discord, disharmony, confusion, or conflict for the employees (Pedersen, 1991). The study seeks to answer the question of how employees experience cultural dissonance (R.Q 2). In order to answer this question, the researcher will explore the participants' experience of working in western MNCs to understand the culture that participants identify with. Similar to the first research question, the researcher will adopt a hybrid approach relying both on existing literature and emergent data to answer this research question.

Chapter 4: Literature Review 3

Role of culture dissonance in emotion regulation

4.1.Dissonance

Leon Festinger proposed the theory of cognitive dissonance (1957). The initial hypothesis of dissonance theory was that humans seek consistency in their attitude and behaviour and will strive to maintain this balance (Festinger, 1957). When attitude and behaviour are synchronous, the individual will experience a sense of balance; when they are asynchronous, the individual will experience dissonance, which will manifest as psychological discomfort or feelings of stress; the individual will be motivated to reduce or eliminate this discomfort. This reduction or elimination of these unpleasant feelings can be accomplished by modifying one's attitude or behaviour in order to return to a synchronous condition, with individuals typically finding it easier to modify their attitude (Festinger, 1957; Heider, 1958). This demand for synchronisation in attitude and conduct is deeply felt and serves as a powerful impetus for transformation (Harmon-Jones & Mills, 1999). Dissonance requires consideration of two types of cognition: synchronous consonant cognitions and asynchronous disconsonant cognitions.

Cognitive dissonance theory (Festinger, 1957; Festinger & Carlsmith, 1959) posits that humans are motivated to maintain cognitive consistency by maintaining consistent behaviour and attitudes. For example, people experience a psychological tension known as "dissonance" when their cognitive consistency is violated by acting contrary to an attitude (for example, a Democrat voting for a Republican candidate). This causes the two cognitions (one's attitude and behaviour) to be in dissonance with one another, and as a result, people have their cognitive consistency violated. They are motivated to alleviate this psychological distress by modifying their attitudes so that they correspond with their behaviours.

Festinger used the term "dissonance" to refer to both the incongruity that can arise between different ways of thinking and the discomfort that might result from this. Theoretically, these two concepts are distinct; the first is now known as cognitive

inconsistency or cognitive discrepancy, while the second is known as dissonance or dissonant discomfort. The level of dissonance relies on the significance or value of the dissonant parts (e.g., knowledge, belief, attitude). If a person assigns significance to these factors, the scale of their discordant relationship will increase (Festinger, 1957). Therefore, the size of the dissonance would affect the pressures to lessen or eliminate the discord (Festinger, 1957). As the magnitude increases, so do the pressures to lessen dissonance and avoid circumstances that produce discord. In addition, Festinger (1957) believes that individuals might alter behavioural cognitive aspects, contextual cognitive factors, or create new cognitive elements in order to lessen dissonance in their lives.

A theory that is connected to this one is called the self-consistent theory, and it was proposed by Aronson and his colleagues (e.g., Aronson, 1969, 1999; Aronson & Carlsmith, 1962). Self-consistent theory emphasises the psychological discomfort caused by a difference between an individual's self-concept and actions. Specifically, it indicates that individuals experience dissonance when their actions or performance outcomes are inconsistent with their essential self-concept or self-relevant expectation. According to self-consistency theory (Aronson 1968; 1969; 1999a), dissonance may come not only from cognitive inconsistency but also from behaviour that violates an individual's self-concept (Harmon-Jones 2007, p. 9). Dissonance, according to Aronson (1969), is the result of a disagreement between a person's self-concept and their actions. According to the author, people want to maintain a good perception of themselves as reliable, competent, and moral, and they experience cognitive dissonance when their behaviour contradicts this perception.

The self-affirmation theory, proposed by Steele (1988), states that dissonance is the result of acting against one's sense of moral integrity. Cognitive dissonance is also related to self-affirmation theory (Spencer, Josephs, & Steele, 1993; Steele, 1988; Steele & Liu, 1983). Self-affirmation theory highlights a significant role for the self in the cognitive dissonance process, which is the fundamental distinction between it and the two preceding theories. The basis of cognitive dissonance, according to Steele (1988) and his colleagues, is not the discrepancy between two cognitions, but the threat the inconsistency poses to the belief that one is morally good. Moreover, self-affirmation theory contends that individuals match their attitudes with their actions for reasons other than to eliminate dissonance. People do so because they are compelled

to re-establish their rational, competent, and good selves after being threatened. In addition, the theory suggests an alternative method for restoring self-image rather than justifying behaviour to alleviate dissonance. A person's motivational objective, according to the self-affirmation hypothesis, is to preserve a positive self-image and a sense of moral integrity. The individual may not need to resolve her dissonance if she can restore her self-image through other means, such as by expressing her positive self-concept, in order to reach this objective. Self-affirmation theory is distinct from other cognitive dissonance theories due to its greater emphasis on the self-process and its unique approach to dissonance.

4.2.Concept of self

For this reason, it is essential to have an understanding of the concept of self in order to comprehend the idea of dissonance. People are able to construct their identities out of virtually anything that is significant to them (James, 1890). They organise various identities within their self-concept by assigning varied levels of significance to each of them, such that some of these identities are more fundamental to their overall self-definition than others (Vignoles et al., 2006). There has been a surprising lack of research that has investigated the types of identities that people tend to prioritise within their self-concepts, or whether this varies from person to person. Although researchers have investigated a variety of factors that influence the subjective importance that individuals place on their various identities, there has been research that has investigated a range of factors that influence the subjective importance that individuals place on their different identities.

The self is a collection of identities, and it is generally understood to be an individual's own opinion of what they are like (Gil et al., 2012). It has both personal emotional plus cognitive (Coleman & Williams, 2013) and social dimensions (Oyserman, 2001). As a result, the concept of self-construal is defined in terms of two dimensions: independent self-construal and interdependent self-construal. There is a connection between independent self-construal and the uniqueness and individuality of the individual, whereas interdependent self-construal is defined as a link to group participation (Gudykunst & Lee, 2003). People with an independent self-construal are taken as more self-reliant and self-contained (He, Chen, & Alden, 2012). As a

consequence of this, independent selves concentrate on the differences between individuals rather than the similarities between them, which is an essential component of interdependent selves (Cross, Gore, & Morris, 2003). People who have an interdependent self-construal, on the other hand, are more concerned with similarities or, to put it another way, their "greater selves" (He et al., 2012).

Furthermore, it is argued that these two selves are affected by macro-level cultural aspects of societies such as Hofstede's collectivism–individualism axes. In other words, in a collectivistic culture like India, for a considerable part of the society, independent self-construal may be dominant (Gudykunst & Lee, 2003). In this regard, the interdependency or dependency within a collectivistic or individualistic culture changes and in collectivistic cultures, the position of the individual in a given group can "dictate" their behaviour (Cross, Bacon, & Morris, 2000).

4.3. Emotional dissonance

Emotional dissonance defined as the discrepancy between felt and expressed emotion, is "analogous to the concept of cognitive dissonance" (Hochschild, 1983, p. 90). According to Hochschild (1983), this discrepancy arises when the emotions employees display as part of their job performance do not match the emotions they feel. Drawing on an analogy with the theory of cognitive dissonance, she argued that when felt emotions differ from expressed emotions, tension occurs, which in turn results in feelings of inauthenticity in the individual. Expressing emotions that are different from the emotions that are felt, according to Hochschild, "poses a challenge to a person's sense of self" (p. 136).

Indeed, Erickson and Ritter (2001) noted that because of Hochschild's influence, "most studies of emotion management processes begin with the assumption that performing emotional labour is associated with negative mental health outcomes" (p. 148). Morris and Feldman (1997), for example, referred to the negative effects of emotional labour as stemming from alienation or estrangement from true feelings. Other work described emotional labour as "threatening oneself of authentic selfhood in that it requires workers to evoke certain types of emotions while suppressing others" (Erickson & Ritter, 2001, p. 148). Erickson and Ritter argued that suppressing feelings of anger is

detrimental to employee well-being because it serves as a constant reminder to workers that they do not have complete command over their own sentiments.

Dissonant cognitions imply the psychologically uncomfortable state of cognitive dissonance, which then leads a person to take steps to reduce this dissonance, such as avoiding information that would increase dissonance. As Aronson (1999) stated, “cognitive dissonance theory is essentially a theory about sense making: how people try to make sense out of their environment and their behaviour” (Aronson, 1999b). According to the self-consistency theory of dissonance, discord is caused by circumstances that lead to an incongruity between a person's self-concept and their actions (Harmon-Jones & Mills, 1999). In a similar fashion, the self-affirmation paradigm (e.g., Sherman & Cohen, 2006; Steele, 1988) postulates that dissonance effects are caused by behaviours that pose a danger to an individual's sense of moral integrity as well as their feeling of self-worth (see also Aronson, 1999a).

As a result, it is clear that the idea of emotional dissonance shares certain similarities with the theory of cognitive dissonance, but also has some important distinctions. Felt and expressed emotions that are inconsistent with each other, as in the case of surface acting, are similar to the idea of dissonant cognitions and may indeed produce the tension and stress that Hochschild (1983) proposed, similar to the negative affect and arousal associated with dissonant cognitions. Researchers who study emotional dissonance have failed to take into account a major tenet of the idea of cognitive dissonance, which states that "dissonance theory makes its strongest predictions when an important piece of the self-concept is threatened" (Aronson, 1999a, p. 110). To put it another way, it's possible that conflicting cognitions alone aren't enough to elicit dissonance effects; for instance, when participants are paid well for lying, dissonance isn't aroused since there is adequate justification for the action (Festinger & Carlsmith, 1959). In addition, Steele and Liu (1983) discovered that individuals have no trouble tolerating cognitive inconsistency so long as they are able to affirm some significant part of their sense of self. This brings up an important point regarding the significance of the idea of self in relation to the emotional dissonance.

Cross-cultural variations in the structure of the self among individualistic Western culture and collectivistic East Asian culture have been argued and studied in recent decades (e.g., Heine et al., 1999; Markus & Kitayama, 1991; Triandis, 1989, 1996).

Triandis (1989, 1994, 1995, and 1996) and Markus and Kitayama (1991, 2010) were two of the pioneers who brought attention to the differences between the Eastern and Western self-concepts. These differences had major repercussions for a variety of social cognitive processes, including cognitive dissonance, among other things. In their research, the culturally variable self, characterised as an independent self versus an interdependent self, came under the spotlight.

Markus and Kityama (1991) stated that people who live in cultures that value individualism, such as those found in North America, are regarded to place a strong emphasis on having an autonomous view of themselves. It is common to think of the self as being independent from or separate from other social beings. Some of the defining characteristics of an independent self include the importance people attach to being unique and positively standing out in a group, articulating their own preferences and desires, and achieving their own goals. People believe that their actions or choices should have their attitudes or preferences as their foundation, therefore they place a lot of importance on maintaining consistency between their attitudes and their behaviours as well as between their preferences and their choices. They emphasise that their decisions are reflections of internal qualities such as their views, values, preferences, and aspirations. Additionally, they claim that their decisions are the result of careful consideration. People who are raised in collectivistic cultures in East Asia, on the other hand, are more likely to have an interdependent self-view. When considering the self in relation to bigger social groups, one finds that one is closely related to other people through a social network. They emphasise an importance of harmonious interpersonal relationships and appreciate the sense of connectedness. Being similar to other people is more crucial for maintaining peaceful relationships than being different from other people or standing out in any way. It is more important to work toward the success of one's ingroups than it is to pursue one's own personal objectives. Conforming to social norms, duties, and responsibilities prescribed for one’s social status and profession is expected, and those who do not submit to conformity could be sanctioned by social exclusion. As mentioned, in earlier section, surface acting collectivist cultures is less effortful and therefore, may not lead to emotional dissonance. Therefore, for the study emotional dissonance is identified as psychological discomfort when the participants show inconsistency in felt and expressed emotion.

4.4. Emotional regulation implications of cultural dissonance

Cultural dissonance is an uncomfortable sense of discord, disharmony, confusion, or conflict experienced by people in the midst of change in their cultural environment (Pedersen, 1991). Previous research has explored cultural dissonance experienced by migrants (eg. Berry and Annis, 1974), and by expatriates (Valenzuela & Rogers, 2018, Valenzuelaa, Nguyen, Taras, 2021). Whereas prior studies mainly focused on the effects of cross-cultural differences on expatriate adjustment and success (Bader, Froese, & Kraeh 2018; Black, Mendenhall, & Oddou,1991; Froese & Peltokorpi, 2011; Takeuchi, Wang, & Marinova, 2005), much less is known about the effect of cultural differences on Host country Nationals.

Festinger used the term dissonance, to refer to the discrepancy between cognitions and to psychological discomfort. Martinie, Milland and Olive (2013) stated the psychological discomfort associated with dissonance is indeed related to a negative emotion, and therefore measuring the negative affect/emotion is a way of measuring dissonance. To identify the affective component of the state of dissonance, Elliot and Devine (1994) proposed a self-reported measure of affect which subsequently came to be known as the "dissonance thermometer" (Devine, Tauer, Barron, Elliot, & Vance, 1999). The dissonance thermometer is a 24-item questionnaire covering four dimensions: discomfort, negative self, positive self and embarrassment. Elliot & Devine (1994) found that the responses to the questionnaire showed that only those participants who both experienced dissonance and reported their affect before their attitude identified their psychological state as discomfort. This discomfort decreased to a baseline level once they had been given the opportunity to change their attitude. In addition, the other dimensions of the questionnaire, which assess other forms of psychological distress or positive affect, were not affected. This suggests that dissonance is accompanied by an aversive state. For the purpose of this study, the researcher has identified as cultural dissonance as the feeling of confusion, discomfort or negative emotional state because of unfamiliar cultural environment. Therefore, cultural dissonance will be measured as the feeling of discomfort experienced by the participants when their values or behaviour is different to that from the group. Due to the lack of previous study on emotion regulation implication of cultural dissonance, the researcher will adopt an exploratory inductive approach to answer the third

research question. Therefore, the research questions on the experience of cultural dissonance and the role of emotion regulation implications of cultural dissonance will be answered using a data driven approach.

4.5.Dissonance reduction/ Coping strategies

Festinger (1957) proposed three common ways of reducing dissonance: changing one's cognitions (thereby decreasing the number of dissonant cognitions), creating new consonant cognitions, or minimizing the importance of dissonant cognitions (and/or by increasing the importance of consonant cognitions, as suggested by Harmon-Jones, 2000). As research on dissonance continues, specific reduction strategies have been catalogued, and below is an overview of these strategies.

Ashforth and colleagues (2007) found that employees with unclean (i.e., stigmatised) jobs reframed their views and adjusted their attitudes to make them more favourable. They serve as examples of how employees reframed the perceptions held by the general public to emphasise the positive aspects of their jobs (e.g., personal injury attorneys cope with the taint associated with their work by asserting that they help to hold manufacturers accountable). On the other hand, some researchers contend that changing attitudes may be beneficial to employees in the short term, but that the reduction in cognitive dissonance may not be maintained over time. For example, in one of the few studies to examine the permanency of attitude change following dissonance, Boswell, Boudreau, and Tichy (2005) found spreading of alternatives in response to voluntary turnover. After leaving one job for another, employees adjusted job satisfaction to favour the new job. However, while levels of satisfaction increased in the short term, over time they fell, which suggests that this tactic is not one that can be used effectively in the long term.

Trivialization of cognitions

Trivialization, a strategy for reducing dissonance that entails downplaying the significance of what is achieved, is an efficient dissonance reduction mechanism in most contexts (Simon et al., 1995) When employees got performance feedback that

was inconsistent with their own self-ratings, Brett and Atwater (2001) found that they experienced dissonance. Furthermore, they were more inclined to disregard feedback that was inconsistent with their self-ratings. Dineen, Ash, and Noe (2002) came to a similar conclusion when they investigated the phenomenon of people dismissing comments with which they disagreed. Another example of the trivialization of cognition in the workplace is documented in the research conducted by Zhu and colleagues (2014). This research demonstrated that boards are more likely to trivialise demographic differences among new board members if they possess other similarities (such as shared prior board appointments) to justify the inclusion of the seemingly dissimilar board member.

Rationalization

One of the easiest ways to lessen dissonance is to find ways to rationalise inconsistent behaviour by incorporating cognitions that are congruent with the behaviour into one's belief system. When people do this, they are looking for new information to support their position, and research on selective exposure has studied how engagement in this process reduces dissonance (Cotton, 1985; Frey, 1986). For example, participants experiencing dissonance over writing counter attitudinal essays in support of nuclear power plants sought out more supportive information (i.e., brochures on nuclear power plants) than participants experiencing low levels of dissonance (Cotton & Hieser, 1980). Similar findings have been found for groups of smokers (Brock & Balloun, 1967).

Looking for external justifications for one's behaviour is also a process of adding consonant cognitions. A participant in the peg-turning induced compliance experiment can readily rationalise a counter attitudinal behaviour by adding the consonant cognition "I was paid $20 to do it" to his or her cognitive web. This allows the participant to comply with the experiment's conditions. In addition to having external explanations for a stance, an individual might also be overconfident in that position, which adds a consonant cognition to lessen the dissonance caused by the position. Gamblers, who felt more confident about their bets after they were placed rather than before (Knox & Inkster, 1968), as well as students who were facing an unclear exam outcome, exhibited this behaviour (Blanton, Pelham, DeHart, & Carvallo, 2001)

Distraction and forgetting

Researchers have documented that dissonance could be reduced simply through distraction (Zanna & Aziza, 1976) or forgetting (Elkin & Leippe, 1986). Individuals are able to avoid the negative emotional state brought on by dissonance and divert their attention away from their own dissonant cognitions through the use of distractions, which allow them to do so. On the other hand, because it serves as a reminder to participants of the dissonance they are experiencing, offering participants with the opportunity to adjust their attitudes may actually be a less effective technique for reduction. Elkin and Leippe (1986) obtained results that were consistent with this theory. They discovered that physiologically recorded discord did not decrease after an opportunity to change attitudes, but it did decrease when participants were allowed to forget about the dissonance.

Selective information processing

According to research conducted by Huang and Pearce (2015), angel investors gave preferential consideration to the business viability evidence that validated their "gut feeling" about an investment. In contrast, they trivialised the viability data that contradicted their choice by discounting it as irrelevant. They were more likely to disregard the utility of such data on company viability in situations like these since it was difficult for them to accurately forecast the success of new ventures. However, evidence suggests that decision makers' tendencies toward confirmation bias and selective information processing can be countered by relying on advisors to inform their decision, as advisors are less prone to these cognitive biases and have stronger accuracy motivations (Jonas & Frey, 2003).

To answer the fourth research question of how employees reduce their cultural dissonance in emotion regulation, the researcher will adopt a hybrid approach (similar to R.Q 1 and 2).

4.6. Conclusion

The literature review chapters give a detailed account of all the key concepts mentioned in the introduction. The first chapter explains defines and explains emotions and emotion regulation and the role of culture in the process of emotion regulation. The second chapter gives an account of culture, cultural values, and framework. It looks at the role of different levels of culture in forming an individual's values. It details the impact of globalization in creating a more uniform culture across the globe and led to cross-cultural expansion. Despite, moving towards a uniform global culture, the values in Western MNCs and Indian values internalised by the participants are considerably different. This cultural distance (difference in cultures) leads to uncomfortable sense of discord, disharmony, confusion, or conflict experienced by people in the midst of change in their cultural environment (Pedersen, 1991). The final chapter of literature review integrates cultural dissonance and emotion regulation. The next chapter will cover the methodology used to support this research and supporting details.

Chapter 5: Methodology

5.1. Introduction

Research methodology is one of the most important chapters of any given piece of research. It serves to explain the explicit and implicit assumptions adopted by the researcher during the entire research process. The methodology serves as the foundation upon which the entire research is built. The stronger the methodology, the more probable the research could contribute to the advancement of existing knowledge. To choose the appropriate methodology and methods for conducting research, the research needs to be positioned within an appropriate research paradigm and a methodology that is compatible with the research paradigm selected (Creswell, 2003). The chosen research methodology then identifies, to a large extent, the research methods for data collection and data analysis (Creswell, 2003; Denzin & Lincoln, 2000)

This chapter, therefore, provides a detailed account of the research methodology selected in conducting the research study as well as the justification for the use of various research methods. According to Creswell and Clark (2011), the choice of the research methods in a study is guided by the nature of the research problem being investigated. In qualitative research, it is pivotal to justify these choices since there is no one way of doing qualitative research and the methods adopted are influenced by a mix of philosophy, research objectives, the participants, and the potential users of the research findings. The chapter discusses the ontological and epistemological assumptions, and it provides a clear understanding of the research process. It also focusses on the ethical consideration and reflexivity in qualitative research.

5.2. Research questions

The research aims to explore and answer the following questions a specific context with a specific group of people. The participants of study are Indian employees working in Western MNCs in India.

1. What are the factors that influence emotion regulation in the workplace?
2. How do employees experience cultural dissonance?
3. What are the Emotion regulation implications of cultural dissonance?
4. How do employees reduce their cultural dissonance in emotion regulation?

5.3. Research Paradigm

According to Morgan and Smircich (1980), the choice and adequacy of a certain research strategy, whether quantitative or qualitative, cannot be considered as abstract but always grounded in a set of basic beliefs on matter of 'being' and 'knowing' that guides the subsequent inquiry. In order to determine the methodology and methods for the research it is important to understand the philosophical paradigm that underpins the research (and researcher). Guba and Lincoln (1994) point out the importance of identifying the paradigm within which the research is conceived and carried out and suggest that 'a paradigm may be viewed as a set of basic beliefs (or assumptions) that deals with ultimate or first principles' (Guba & Lincoln, 1994, p107).

A research paradigm is comprised of ontological and epistemological beliefs that inform methodological approaches (Mertens, 2014). All research must be conducted within the framework of some sort of research philosophy, or paradigm, because it plays the central role in the way the research is conducted (Teddlie & Han, 2010). Therefore, a considerable amount of literature exists on the different types of research paradigms available to researchers with no one paradigm more superior to the other, but it is rather a matter of which paradigm is a 'good fit' for a particular set of research objectives (Guba & Lincoln, 1994; Saunders, Lewis, & Thornhill, 2012).

Guba and Lincoln (1994, p. 108) suggested that all paradigms are ''basic belief systems'' which can be defined based on three fundamental questions:

1) The ontological question. What is the form and nature of reality and, therefore, what is there that can be known about it?
2) The epistemological question. What is the nature of the relationship between the knower or would-be knower and what can be known?
3) The methodological question. How can the inquirer (would-be knower) go about finding out whatever he or she believes can be known.

The ontology and epistemology are important considerations because the philosophical assumptions by the researchers and the methods they adopt would have implications on the quality and relevance of the research in a given context (Ritchie & Lewis, 2003).

5.3.1. Ontological question

According to the literature (Neuman 2011) ontological assumptions specify the relationship between the world and our human interpretations and practices. They determine whether we think reality exists entirely separate from human practices and understandings (including the research we undertake to find out about human practices and understandings), or whether we think it cannot be separated and therefore knowledge will always reflect one perspective (Braun and Clarke 2013).Ontology therefore involves the nature of 'reality', including how reality exists, how reality is structured, what exists in reality, and how researchers categorise reality (Creswell, 2007; Crotty, 1998; Lawson, 2004). It is also important to understand research ontology since it allows researchers to discover and understand how people perceive and construct social reality and how their perspectives influence on and shape the social action (Lawson, 2004; Bracken, 2010). This study followed subjectivist ontology which views that realities are multiple and socially constructed as they are created by individuals' perceptions and actions. Subjectivism is defined by Bryman (2008, p. 19) as "an ontological position that asserts that social phenomena and their meanings are continually being accomplished by social actors". It implies that reality is created from actions and perceptions of individuals, as social actors, through social entities that they experienced and interacted with. Therefore, realities are different as there are different actors. Subjectivist researchers focus on each

individual's unique perspectives which reflect multiple realities (Creswell, 2007). Creswell (2007) notes that subjectivist researchers embrace these multiple realities from different people who give various statements, perspectives about reality through observations and/or experiences. This study sought to understand experience of cultural dissonance for the Indian employees and its role in their emotion regulation. In qualitative research, the researcher comes with the concept of multiple realities. Therefore, the phenomenon of emotion regulation or cultural dissonance is looked at from different perspectives and different viewpoints as expressed by the participants. These multiple realities reflect the ontological stance of this study which is described by the participants in different ways according to their subjective experiences.

5.3.2. Epistemological question

Epistemology involves knowledge of reality, what can be described as knowledge, and how researchers can gain that knowledge (Burrell & Morgan, 1979; Thomas, 2009). Epistemology refers to a science of how it is possible to know about the world. There are two main epistemological stances, namely positivism and interpretivism (Ritchie & Lewis, 2003). Positivism holds that the world is independent, and that facts and values can be measured objectively, without the influence of the values of the researcher. Positivism also believes that human behaviour is governed by law-like regularities, and often uses methods of the natural science of hypothesis testing, causal explanations, and modelling. In contrast, interpretivism asserts that the researcher and the social world impact upon one another. Therefore, facts and values are not distinct, and findings are inevitably influenced by the researcher's perspectives and values. Furthermore, the social world is not governed by law-like regularities, but is an interpretation made by humans themselves, due to which it is not possible to conduct objective and value-free research using the methods of natural sciences (Ritchie & Lewis, 2003; Slevitch, 2011). Therefore, the researcher must declare and be transparent about his or her assumptions, and the social researcher seeks to explore and understand the social world using the participant's understanding as well as their own. This study adopted 'interpretivism'. Interpretivism is related to subjective experiences of individuals as it is believed that knowledge of reality can be acquired

through their perceptions and experiences of the external world (Willis, 1995). Interpretivism focuses on the complexity of individuals in making senses of emerging situations and/or surroundings of their everyday lives(Kaplan & Maxwell, 1994; Merriam, 1998). In other words, knowledge of reality is produced through individuals lived experiences. Interpretivist researchers use qualitative methods such as interviews, case study, or observations in order to understand the meanings and explain the reasons behind individuals' perceptions and actions (Gephart, 1999).The study focuses on knowledge of reality which can be acquired through subjective meanings of individuals. Interpretivist philosophy could be the most appropriate philosophical stance for research in business and management according to Saunders et al. (2007, p116) since the researcher must "enter the social world of our research subjects and understand their world from their point of view". This is especially true in the areas of organizational behaviour, marketing, and human resource management, which applies to the focus of this study since the cases of emotion regulation are complex, unique, and function under certain circumstances with people coming together during a period of time (Saunders et al. 2007). This study aims to explore participant' perspectives on the role of culture and cultural dissonance in the process of emotion regulation. To discover and understand the individual participant's meanings regarding the role of cultural dissonance, this study relies on a qualitative method using in-depth interviews. Therefore, interpretivism is appropriate for this study.

5.3.3. Methodological question

Methodology involves approaches and practices used to gain knowledge of reality based on the ontology and epistemology adopted for a study (Krauss, 2005). It is also the broad term referring to research approaches, strategy of enquiry, and methods used to find out answers for research questions and collect data (Keeves,1997; Myers,2009). Creswell (2009) notes that ontology and epistemology contribute to a methodology. Based on the previous discussion of ontology and epistemology, this section will present the research approach and methods used in this study.

According to Denzin and Lincoln (2011), qualitative research methodologies are mainly applied within an interpretive research philosophy and a subjective ontology. For the purposes of the current study, I propose that a qualitative method is more appropriate to explore the role of culture and cultural values in the process of emotion regulation.

5.3.4. Research reasoning

In reasoning there are two distinct methods namely, deductive, and inductive approaches. The deductive approach moves from general to specific, therefore is also called as a "top down" approach (Collis & Hussey,2003; Neville, 2005; Denscombe, 2007; Dawson, 2011). Deductive reasoning starts with a general understanding of a phenomenon and moves to more specific data (Nickerson, 2012). This type of reasoning commences with broad theories about the social world and moves on to break down to hypotheses that are specific and can be tested. As illustrated in quantitative research which begins with a theory, reduced to hypotheses which can be tested to support or disagree with the initial theory of the study (O'Leary, 2007).

The inductive approach moves from specific to general. This is called a “bottom-up” approach. Inductive reasoning begins with a question and proceed to data collection (O'Leary, 2007). It commences with collection of specific data such as observations, interviews or field notes which may focus on an event or a single community and moves towards identifying larger patterns to derive more generalized theories or better comprehension of the phenomena been studied. In inductive reasoning rather than attempting to accept a hypothesis, the researcher is open to different possibilities which aim at coming forth with results to explain the phenomena.

I have used a hybrid-approach; I carried out both the data collection and analysis using both a deductive and inductive approach. The first and fourth research questions were primarily approached from a deductive reasoning method, as there is a large number of existing literatures that have covered these questions. However, since this research is carried out in a different context, I saw the value in using an inductive approach as well during the data analysis. The second and the third research questions were

primarily approached from an inductive reasoning method (also mentioned in the literature review).

Table 3:Summary of philosophical assumptions

Philosophical assumption	Type
Ontology	Subjectivism
Epistemology	Interpretivism
Methodology	Qualitative methodology
Research reasoning	Inductive and deductive
Research Method	Semi structured interviews using Critical Incident Technique

5.4. Data collection.

5.4.1. Pilot interviews

Piloting study tools by conducting a sample of interviews is a critical part of qualitative research, to assess the scope of the topic guide in generating the clarity and depth of the data sought (Ritchie & Lewis, 2003).

The main aim of conducting pilot interviews was to measure the time, and to assess if the questions asked during the interview produce the intended responses from the participants. For this purpose, I interviewed 2 Indians working in the UK. The rationale for choosing Indians working in the UK is because the experience of cultural dissonance (the sense of discord experienced by people in the midst of a change in cultural environment) and its impact on emotion regulation would be very similar for Indian working in Western MNCs in India and Indians working in a Western organization in a Western country.

5.4.2. Recruitment and sampling

The goal of qualitative research is to gather rich and in-depth material rather than a representative number of participants (Manson, 2010). There are plenty of ways to recruit participants, however, the present study followed the method known as 'snowball sampling'; also called 'chain sampling' (Kurant, Markopoulou, & Thiran, 2010). This method is performed by asking well-situated people to recommend potential participants (Noy, 2008). By asking a number of people if they can suggest another participant suitable for the research, the snowball gets bigger and bigger (McLean & Campbell, 2003).

In the context of qualitative methods, Creswell (2009) emphasizes that the sites or people being studied need to be purposefully selected to help understand the research area. This method is called non-probability judgment sampling method or purposive sampling method (Wilson 2006) and can be defined as "any procedure where a researcher consciously selects a sample that he or she considers to be most appropriate for the research study…judgment samples involve the deliberate choice of each sample member" (Wilson 2006, p. 206). According to Saunders et al. (2009) non-probability sampling "provides a range of alternative techniques to select samples based on…subjective judgment. Non-probability sampling includes convenience sampling, snowball sampling and purposive or quota sampling (Given 2008, p.800). The inclusion criteria for the research were:

1. Should be an Indian
2. Should be working for a Western based multinational in India.

In my research, I recruited a few key participants through personal and professional contacts. The key participants then forwarded an email containing a brief description of the research to their colleagues who were interested to participate in the research and fulfilled the inclusion criteria. All the participants were volunteers.

5.4.3. Size and sample

Saunders et al. (2012) suggest sample size depends on the study being conducted, and the samples used in qualitative studies are often smaller compared to those used in quantitative research, since the latter requires larger samples to demonstrate statistical incidence. In this context, there is an aspect of diminishing returns in the qualitative sample, because collecting more data does not necessarily contribute to more knowledge (Crouch & McKenzie, 2006). Additionally, frequencies are not critical or indicative of the quality of the research in qualitative studies, because trends in data provide the opportunity for the researcher to develop meaning about the phenomenon, rather than make generalised hypothetical statements (McKenna & Mutrie, 2003).

I interviewed a total of 41 participants (demographics in Findings chapter). In a qualitative research process, analysing data from a large sample can be complex and time-consuming (Saunders et al., 2012) and the desire for a larger sample to allow for comparison and contrast, must be balanced with the ethical and epistemological requirement for depth of analysis of each participant's contribution. The concept of saturation can provide a useful guide, whereby the number of participants is sufficient to provide useful insight, and a higher number would not shed any further light on the study (Crouch & McKenzie, 2006). After 38 interviews, I noticed saturation in the data collected. In addition, the distribution of participants from different groups, were relatively even and the number of interviews conducted were more than what was outlined in the initial proposal and ethics approval. Therefore, the data gathered from such a population was deemed significant in meeting the objectives of the exploration and the research questions.

All the participants worked for Western based MNCs which includes Multinational Corporations based in the US, UK, Germany, France, Sweden and Switzerland. Majority of the participants were software engineers and data analysts. All the participants were university educated and spoke fluent English. All the participants were employed in a service-oriented business and had to interact with clients, very often from other countries. In addition, they also frequently interacted with colleagues working for the same organisation in other countries. The socio-demographic information of the participants is detailed below:

Table 4: Sample demographics

Socio-demographic Characteristics	Number
Gender	26 Females 25 Males
Age groups	18 to 25-12 25 to 35-10 35 to 45-12 45 and above-07
Leadership position	15 leaders 26 followers

5.4.4. Semi-structured interviews

Qualitative interviews were used as the main approach to answer the research questions. All interviews were recorded with interviewees' consent. The interviews were conducted over Skype or other virtual platforms such as Zoom and Google Meet. Saunders et al. (2009) note that qualitative interviews are advantageous if the purpose of the research is explanatory, when establishing personal contact is key, and when questions are complex or open ended. According to them, such study aims at identifying what is out there, getting insights, and clarifying a certain phenomenon. They highlight that this can be achieved through interviews, either in depth or semi-structured. (Saunders et al. 2009, p. 322).

Given (2008) highlights that "the qualitative research interview has become one of the most widespread knowledge-producing practices across the social scientific disciplines" p.470. Given explains how "most qualitative research interviews are semi-

structured as a consequence of the agenda being set by the researcher's interests, yet with room for the respondent's more spontaneous descriptions and narratives." The semi-structured interview offered an opportunity for each participant to offer their own accounts of their experience and to engage in shaping the course of the interview (King, 2012). This also provided an opportunity for the investigator to cultivate a connection with the participants, which was critical in encouraging participants to explore thriving at work more deeply (Lewis, 2003). As suggested by King (2012), the interview had some consistent questions that were asked of each participant, giving an opportunity to gather insights from the respondents on specific issues. King (2012) also suggests that the interviewer should make use of probes that are tailored to the participant and allow an issue to be explored in more depth. The combination of the two offers an opportunity to gain rich information based on the personal experiences of each person, as well as to probe for more information in situations where the answer does not seem to capture their full experience. These interviews were semi-structured to enable flexible conversation around the research questions. This allowed me as the interviewer, to ask follow-up questions.

5.4.5. Critical Incident technique

All the interviews were conducted using Critical Incident Technique (CIT). Critical incident technique is a method that relies on a set of procedures to collect, content analyse, and classify observations of human behaviour (Flanagan,1954). A critical incident provides sufficient scope for the interview participant to narrate a 'story' that they deem relevant to the investigation, placing emphasis where they believe it is important (Giroux, 2009).

The critical incident technique (CIT) was first described scientifically by Flanagan in 1954 as a tool for formulating the critical requirements of an activity (Flanagan, 1954). The critical incident technique (CIT) consists of a set of procedures for collecting direct observations of human behaviour in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles (Flanagan, 1954). Flanagan (1954) advocated five steps: (1) determine the general aim of the activity; (2) develop plans and specifications for collecting factual

incidents regarding the activity; (3) collect the data (either through interview or written up by the observer); (4) analyse, as objectively as possible, and (5) interpret and report on the requirements, particularly those that make a significant contribution to the activity.

1. Determine the general aim of the activity

Once the researcher has clarified the domain of inquiry, formed the research question, and determined that the CIT is the appropriate method, the first step in using the CIT, according to Flanagan (1954), is ascertaining the general aims of the activity being studied. As stated by Butterfield et al. (2005, p. 478), "understanding the general aim of the activity is intended to answer two questions: (a) what is the objective of the activity; and (b) what is the person expected to accomplish who engages in the activity"?

2. Develop plans and specifications for collecting factual incidents regarding the activity

Once the researcher has determined the general aims of the activities or psychological processes to be studied, the next step in a CIT study is to make plans and set specifications (Flanagan, 1954), which has been described as "(a) defining the types of situations to be observed, (b) determining the situation's relevance to the general aim, (c) understanding the extent of the effect the incident has on the general aim, and (d) deciding who will make the observations" (Butterfield et al., 2005, p. 478). This involves deciding what to observe or ask about; creating an interview guide or set of protocols for interviewers to follow; and training people in the purpose of the study, the intent of the questions, and how to conduct CIT interviews. In essence, this process helps ensure that everyone involved understands the aim of the study and follows similar procedures, so consistency is maintained across researchers involved in conducting the CIT interviews. Using an interview guide is a particularly valuable tool for CIT researchers. As in other qualitative research studies, it serves as a record of the interview, a back-up in case of equipment failure, a way of keeping the interviewer focused on the participant's story, and a resource for referring to previous comments

made by the participant that require follow-up. It also serves as a tool to ensure all interview guide questions have been asked and responded to. The interview guide was developed after a comprehensive literature review, guided by the research questions. It was slightly modified to the version in appendix after pilot interviews. The modifications resulted in inclusion of one additional question (Question 6. On a scale of 1 to 5 of 5 being the highest, how happy are you with your job? Why?). This question was very important in understanding the experience of working in western MNCs. In addition, the order of some questions was reorganised to ensure better structure of the interview. This also gave the researcher opportunity to compartmentalise questions about culture/cultural dissonance and emotion regulation.

3.Collecting the Data

Data collection in a CIT study involving psychological concepts is primarily done via interviews, either in person or over the telephone. The major vehicle for collecting the CIT data is the first interview. It is important to ensure interviewers are trained to conduct the interviews, obtain informed consent, and address any questions participants may have about the interviewer or the research study. Although Flanagan (1954) advocated collecting data through expert observation, that is often not possible when exploring psychological constructs or experiences from the individual's perspective.

Flanagan (1954) stated that participant interviews should continue until exhaustiveness or redundancy in the data occurs. This refers to the point at which participants mention no new CIs items and no new categories are needed to describe the incidents. Exhaustiveness is Flanagan's term for the concept of saturation as defined by Creswell (2008). Flanagan and Butterfield et al. (2005) discuss exhaustiveness in more detail as a credibility check and it is mentioned again below, but it is important to note here that achieving exhaustiveness determines when a sufficient number of participants have been interviewed.

4.Analysing data

A CIT study typically elicits masses of data, and analyzing it is considered the most difficult step involved in conducting a CIT study (Oaklief, 1976; Woolsey, 1986). I adopted thematic analysis to analyse the results of the study (details discussed in the following sections).

5.Interpret and report

Interpreting and reporting, with full acknowledgment of limitations (e.g., researcher bias and groups that are not representative). Any potential for bias in the first four steps should be reviewed at this stage, and limitations of the research should be identified (Flanagan, 1954).

5.5. Covid-19

The initial research plan included a field study with face-to-face interviews. However, in order to comply with social distancing policies and international travel regulations/field work regulations, data collection methods were adapted to enable using online video conferencing platforms like skype and zoom. Therefore, I remained the UK and conducted interviews via online platforms. From an ethics point of view, there were no key differences between face-to-face and online as both required the usual ethical procedures, such as, gaining informed consent and ensuring anonymity, privacy and confidentiality of the participants' identity (Rodham & Gavin, 2006).

The online interviews, although not the first choice of data collection, had some benefits. The participants were comfortable during the entire span of interview as they were in a non-intrusive and safe environment of their own homes. However, I encountered some challenges during the data collection period. As my research involved interviewing Indians working for Western MNCs situated in India, nearly all the participants either work for international clients, or with international partners.

Therefore, there were multiple cancellations and rescheduling for the following reasons:

a. the time difference between India and the UK

b. participants were working more than usual during the pandemic. [5]

5.6. Data Analysis

Thematic analysis is a recent approach towards analysing qualitative data (Braun & Clarke, 2006). It involves "identifying, analysing, organising, describing, and reporting themes within a data set" (Nowell, Norris, White, & Moules, 2017, p. 2). Thematic analysis seeks to study meaning across the entire data set. The process of grouping data into broader categories of meaning is a feature of other methods of qualitative analysis and it has been suggested that thematic analysis "underpins most other methods of qualitative data analysis" (Willig, 2013, p. 57). However, recent work has positioned thematic analysis as a standalone data analysis method as opposed to an underlying research tool (Terry, Hayfield, Clarke, & Braun, 2017). Unlike other methods of qualitative data analysis, thematic analysis is not associated with any particular epistemological or theoretical perspective (Braun & Clarke, 2012). The analysis was conducted with the help of NVivo, a computer assisted qualitative data analysis software.

Thematic analysis is one of the most widely used widely used approaches towards analysing qualitative data (Braun & Clarke, 2006). Thematic analysis can be defined

[5] *All the interviews were conducted between the months of March,2020 and August,2020 after the announcement of first lockdown in India. All the participants were working remotely during the data collection period. The participants did not mention any additional emotion regulation implications because of remote working, since they were already a part of virtual teams and accustomed to technology mediated communications. However, a large majority of the participants mentioned they had an increased workload and poor work life balance since the beginning of the pandemic.*

as a search for themes that emerge as being important to the description of the phenomenon (Daly, Kellehear, & Gliksman, 1997). The process involves the identification of themes through "careful reading and re-reading of the data" (Rice & Ezzy, 1999, p. 258). It is a form of pattern recognition within the data, where emerging themes become the categories for analysis. Virginia Braun and Victoria Clarke (2006) argue that thematic analysis provides a great deal of flexibility and can be applied across different epistemological and ontological positions.

The method of analysis that I will use is a hybrid approach; it incorporates the two main contrasting philosophical methods of reasoning: a top-down, deductive, theoretical process and a bottom-up, inductive, data-driven process. The former produced a set of a priori codes or deductive codes (Crabtree & Miller, 1999) that came from the research aims, research questions, and individual questions asked in the interviews, whereas the latter approach resulted in a series inductive codes derived from an examination of data generated. The process will involve creating theory driven codes and data-driven codes which will then be used to search for themes.

The data analysis process will follow six steps based upon Braun and Clarke's (2006) approach to thematic analysis:

1. *Familiarizing yourself with your data*

The process of transcription is a vital step in data analysis within a qualitative methodology (Braun & Clarke, 2006). The first stage of familiarisation with the data involves repetitive reading of the data to become familiar with the key ideas (Ritchie & Spencer, 1994) and search for meanings and patterns (Braun & Clarke, 2006). Notes and annotations can be used to record reflections and thoughts that arise during the familiarisation stage (Srivastava & Thomson, 2009).

The familiarisation stage involved a process of immersion in the dataset, which began with the editing of interview transcripts and referring to the notes made during the interview and memos written after the interview. Transcripts were checked and re-checked three times to ensure accuracy.

2. Generating Initial Codes

The next stage is generating initial codes from the data. The code-generating step was imbued with cyclic, iterative cycles of organizing data into meaningful groups (Tuckett, 2005). As suggested by Fereday and Muir-Chochrane, I used both deductive and inductive approaches in developing a thematic framework. The first step in this process was to develop priori codes based on existing literature. This step was involved repeated examination of the data set for items that are related to the research questions, theoretical concepts and priori codes (deductive coding). When the deductive coding was complete, I continued with inductive coding in order to explore emergent ideas. Initial coding was open and performed line-by-line. The software package NVivo 12 was used for the coding process, which made it more systematic, organised, and allowed for more in-depth strategies (Joff,2012).

Table 5: Deductive codes

1. Suppressing emotions	61. Age
2. Showing happiness	62. Stress
3. Showing gratitude	63. Seeking support from colleagues
4. Showing fear	64. Leader-follower relationship
5. Showing frustration	65. Adhering to display rules
6. Showing sadness	66. Displaying emotions in public vs private
7. Showing anger	67. Organizational learning
8. Hiding anger	68. State of confusion
9. Hiding Frustration	69. Being uncomfortable
10. Hiding Embarrassment	70. Dissonance
11. Hiding Self-doubt	71. Not fitting in the organization
12. Positive emotions	

13. Negative emotions 14. Felt emotion. 15. Displayed emotion. 16. Expressing true emotions 17. Deep acting 18. Genuine emotions 19. Surface acting 20. Filtering emotions 21. Understanding other people 22. Interpersonal emotion management 23. Spreading positive emotions 24. Encouraging others 25. In-group 26. Out-group 27. Effortful ER 28. Leadership 29. Emotional contagion 30. Rapport with the leader 31. Impression management 32. Recipient of emotional display 33. Authenticity-being true to oneself. 34. Authenticity-being true to cultural norms. 35. Hierarchy 36. Collectivism	72. Training 73. Ignoring dissonance 74. Trivializing dissonance 75. Dismissing the experience of dissonance 76. Withdrawal 77. Mindfulness 78. Changing the behaviour 79. Changing the cognition 80. Organizational identity 81. Satisfied with job role 82. Satisfied with organization 83. Identifying with company values and norms 84. Job autonomy 85. Being independent 86. Flatter structure in the workplace 87. Internationalization 88. Homogeneity of cultural values 89. Respecting colleagues 90. Organizational commitment 91. Global identity 92. Organizational values 93. Familiar environment 94. Unfamiliar environment

37. Individualism 38. Maintain interpersonal relationships. 39. Emotional moderation 40. Extreme emotions not appreciated. 41. Facade/mask in the workplace 42. Restraint in showing emotions. 43. Emotions sharing 44. Individual differences 45. Work experience 46. Wellbeing 47. Following group behaviour 48. Fitting in with group norms 49. Social goals of ER 50. Cultural distance 51. Job outcomes 52. Socialization 53. Tacit knowledge 54. Organizational tenure 55. Maintain client relationship 56. Power dynamics 57. Difference in cultural values 58. Felt emotions 59. Displayed emotions 60. Discrepancy in emotional display	95. Multicultural teams 96. ER in virtual communication. 97. Not bringing personal life to workplace 98. Less formal hierarchy in the workplace 99. Managing emotions virtually 100. Personality traits 101. Performance based 102. Client based 103. Sub-cultures in the organization 104. Discrepancy in felt and displayed emotions 105. Mismatch of cultural values 106. P-E Fit 107. P-J Fit 108. Venting to others 109. Everyone is doing the same 110. Everyone is feeling the same 111. Compromising values 112. Looking at the positives of the job

Table 6: Inductive codes

1. Being expendable 2. Fear of showing emotions 3. Fear of being treated unfairly 4. Sexism 5. Abuse 6. Harassment 7. Covid-19 induced fear 8. Exploitation 9. Being replaceable 10. Longer work hours 11. Less priority for emotions 12. Focus on the job 13. Identifying with national culture 14. Identifying with organizational culture 15. Crossover of cultural values 16. Experiences of former expatriates 17. Leaders as promoters of organizational culture	18. Professionalism 19. Being respectful 20. Separating work and family 21. Preference for western MNCS 22. Opportunity for growth 23. Opportunity for on-site/international assignments 24. Better work environment 25. Better pay and benefits 26. COVID 19 comparison 2008 recession.

3. Searching for Themes

This stage involves analysis of themes, which are broader than codes. It involves organising different codes into potential themes after a collection of initial codes have been created. At this stage, I began analysing codes and will consider how they may be merged to form overarching themes (Braun & Clarke, 2006). Braun and Clarke (2006) suggest that tables, diagrams, charts or mind-maps can be utilised to draw links and relationships between codes in order to facilitate the development of themes. Using NVivo, with the coding framework developed in Step 2, I coded all 41 transcripts, and compared between themes and characteristics of the respondents. I began to consider my initial codes and their relationship to themes and subthemes within them; some combined to form themes or subthemes, some became themes or subthemes themselves, others, that did not appear to fit this initial analysis, were kept to one side (labelled as miscellaneous) to consider as the analysis continued.

4. Reviewing Themes

Step 4 is characterized by reviewing and refining of the themes, where the researcher should use the "compare-and contrast" method to ensure the developed themes were grounded in the data (Boyatzis, 1998; Lincoln & Guba, 1985). In Braun & Clarke's (2006) paper, this reviewing phase involves two levels. Level 1 refers to read and ascertain that the data extracts appear to form a coherent theme. At level two, the researcher examines the validity of themes for the whole data set, whether the potential themes and sub-themes that accurately represents the data set as a whole. After completing coding in NVivo, I prepared a table with themes and sub-themes.

5. Defining and Naming Themes

The fifth stage begins after the researcher is satisfied with the tabular representation of findings. This stage involves defining and further refining the themes that will be presented in the analysis. This includes determining the essence of themes, in terms of what each one is about as well as the overall meaning of the themes and defining the aspects of the data that each theme represents. At this stage, the researcher reviews and arranges the coded data in each theme in a coherent and consistent story and then backs

up with the narrative. This stage includes presenting detailed descriptions of themes that are not only a paraphrased content of the data but also justification of the themes (Braun & Clarke, 2006). I defined and named all the main themes, ensuring these themes captured the important elements of the data placed within them.

6. Producing the Report

This stage involves the final analysis and the writing up of a report to illustrate the detailed descriptions of the analysis with a concise, coherent and logical story of the data to prove the validity of the analysis. It is necessary that this report presents sufficient evidence, such as data extracts, to demonstrate the prevalence of themes (Braun & Clarke, 2006). Using the data from findings, I then developed descriptive and explanatory narratives. All the final themes are presented in the Findings chapter.

5.7. Ethical considerations

Ethical approval was sought from the Ethics Committee of Norwich Business School at the University of East Anglia. The data was collected and retained in accordance with the GDPR regulations. Ethical considerations are outlined in depth in the "Information about the Research" brief and the "Consent Form for Participation in Research" (Will be in Appendix).

The "Information about the Research" was written in simple language and provided all the necessary information. Upon approval, I then approached the participants and asked for their permission to participate in the research. To ensure participants were able to make an informed consent about their participant in the study, copies of all relevant information about this study was provided to them in writing in soft copy via e-mail. Participants were invited to raise questions or concerns at the beginning and end of each interview and were reminded that they could withdraw at any time before the submission of the thesis. No participants requested to withdraw. All participants were informed that their personal information would be kept confidential.

5.8. Data storage

All the interviews were recorded on a digital voice recorder and after conducting the interviews, each voice file was transferred and stored securely on my password protected laptop. The only person who has access to the laptop is me. The voice files were then deleted from the recorder as soon as they were safely transferred into the laptop. All other hardcopy materials (e.g., copies of signed consent form and written notes), and data collection tools (e.g., digital voice recorder, and notebook) were stored in a securely at my residence.

5.9. Reflexivity

Kuper et al., (2008), referred to reflexivity as the recognition of the influence that the researcher could bring to the research process. Therefore, it is important to reflect upon the researcher's characteristics such as gender, profession, ethnic background and social status, that could influence methods of data collection (Kuper et al., 2008). Personal reflexivity is therefore an important part of the process, to ensure consideration of the ways in which the researcher influences how the research develops, the collection of participants' accounts and the interpretation drawn from these accounts (Elliott, Fischer & Rennie, 1999; Nightingale & Cromby, 1999; Willig, 2001).

Throughout the study, I tried to maintain a thoughtful, conscious self-awareness of the ways in which my identity, experience, values, beliefs and interests might have shaped this research. Dwyer and Buckle (2009) analysed the advantages of a researcher being an insider and outsider. They concluded that the core factor is not being an insider or outsider, but the ability of the researcher to be open, authentic, honest, deeply interested in the experiences of the study participants and committed to accurately reflecting their experiences (Dwyer & Buckle, 2009).

Although I haven't worked in western Multinational corporations, as an Indian I understood and empathized with some of the participants when they narrated the incidents. For instance, as an Indian woman, I'm aware of the added burden placed on

women in patriarchal societies to show restraint in displaying certain negative emotions. Although, the research didn't initially focus on investigating gender differences in emotion regulation, during the interviews, I was quick to spot these gender differences. However, to avoid any bias, I examined the data again and compared the incidents between the genders to understand these differences. I believe my role an insider helped gain better understanding of the experiences of women, however, I ensured I was unbiased by being meticulous and rigorous with my data collection and analysis.

5.10. Conclusion

This chapter served to highlight the chosen methodology and chart its implementation throughout the research process. The central aim of the research was stated followed by the identification of four specific research questions. The discussion then provided an overview of the subjectivist ontology and interpretivist epistemology which underpinned this research. The data collection methods were semi-structured interviews using critical incident technique. Every effort was made to uphold the highest ethical standards and enhance the quality of this research. Purposive sampling was used in selecting the participants and the option to withdraw from the interview at any stage of the process was emphasised throughout. I ensured that the participants' views were upheld, and the information collected was not presented out of context. Furthermore, the protection of participant's anonymity was fundamental in the write up of the data. Thematic analysis was chosen to analyse the empirical data and identify themes which are explained in the next chapter.

Table 7: Table with themes and sub-themes

Research questions	Themes	Sub-themes
R.Q.1. What are the factors that influence emotion regulation in the workplace?	1. Culture	• Collectivism • Power distance
	2. Gender	• Emotion sharing. • Restraint in showing negative emotions. • Display of emotions
	3. Professional expectations	• Being polite and respectful. • Separating work and personal lives. • Focusing on the job. • Not be led by emotions.

	4. Job insecurity	• Fear of being treated unfairly. • Fear of being dispensable • Covid induced job insecurity
	5. Leadership	• Occupational role • Interpersonal emotion regulation
Experience of working in western MNC (Indirectly answers RQ 2)	1. Preference for Western MNCs	
	2. Satisfaction with the role	
	3. Cultural hybridity in the workplace	

R.Q.2. How do employees experience cultural dissonance?	1. Identifying with national culture in the workplace (type 1 cultural dissonance).	
	2. Identifying with organizational culture in the workplace (type 2 cultural dissonance).	
R.Q.3. What are the Emotion regulation implications of cultural dissonance?	Engaging in surface acting to conform to the group behaviour.	
R.Q.4. How do employees reduce their cultural dissonance in emotion regulation?	1. Socialisation	
	2. Identifying with organizational values	
	3. Global identity	

6. Chapter 6: Findings

6.1. Introduction

This chapter presents first the findings of the interviews on emotion regulation of Indian employees working for Western multinational companies. Data was collected from 41 semi-structured interviews that incorporated a Critical Incident Technique. My analysis began by reading and re-reading the initial interviews which included the experiences of the different participants. Brief summaries were drafted from my reflections which was an important initial stage in the process enabling me to better understand my participants' perspective (Moustakas, 1994).

The chapter is divided into two parts: the first part details the findings regarding factors affecting emotion regulation and reasons for engaging in emotion regulation (R.Q 1) and the second part details the findings regarding cultural dissonance (R.Q 2 to 4).

Research Questions

1.What are the factors that influence emotion regulation in the workplace?

2. How do employees experience cultural dissonance?

3. What are the Emotion regulation implications of cultural dissonance?

3. How do employees reduce their cultural dissonance in emotion regulation?

Sample

All the participants worked for Western based MNCs which includes Multinational Corporations based in the US, UK, Germany, France, Sweden and Switzerland. Majority of the participants were software engineers and data analysts. Their socio-demographic information is as described below:

Table 8: Participant pseudonyms

	Pseudonym	Gender	Leader/follower	Age	Years of experience
1	AL	Male	Leader	35-45	14
2	BL	Female	Leader	35-45	15
3	CL	Male	Leader	35-45	14
4	DL	Female	Leader	35-45	13
5	EL	Female	Leader	45 and above	17
6	FL	Male	Leader	25-35	12
7	GL	Female	Leader	45 and above	20
8	HL	Female	Leader	25-35	8
9	IL	Male	Leader	45 and above	19
10	JL	Female	Leader	35-45	16
11	KL	Male	Leader	45 and above	18
12	LL	Female	Leader	35-45	7
13	ML	Female	Leader	45 and above	24
14	NL	Male	Leader	45 and above	20
15	OL	Male	Leader	45 and above	22
16	AF	Female	Follower	18-25	1
17	BF	Male	Follower	18-25	2
18	CF	Female	Follower	18-25	2
19	DF	Female	Follower	25-35	4
20	EF	Female	Follower	18-25	2
21	FF	Female	Follower	25-35	4
22	GF	Female	Follower	18-25	3
23	HF	Male	Follower	35-45	9
24	IF	Male	Follower	18-25	1
25	JF	Male	Follower	35-45	6
26	KF	Male	Follower	18-25	3
27	LF	Male	Follower	25-35	4
28	MF	Female	Follower	25-35	4
29	NF	Male	Follower	25-35	5

30	OF	Male	Follower	18-25	1
31	PF	Male	Follower	35-45	8
32	QF	Female	Follower	35-45	9
33	RF	Female	Follower	25-35	3
34	SF	Male	Follower	18-25	2
35	TF	Male	Follower	18-25	1
36	UF	Male	Follower	25-35	3
37	VF	Female	Follower	18-25	2
38	WF	Male	Follower	35-45	8
39	XF	Female	Follower	35-45	7
40	YF	Female	Follower	25-35	4
41	ZF	Female	Follower	18-25	1

Part 1: Emotion regulation

6.2. Background

Most emotional labour conceptualizations suggest that to display appropriate emotions at work, individuals sometimes must hide, or fake felt emotions (Surface Acting) or try to experience the desired emotion (Deep Acting). Because many occupations have the general expectation that positive emotions should be displayed, deep acting typically involves trying to experience positive emotions so that positive displays naturally follow. In contrast, surface acting usually involves faking positive emotions and sometimes suppressing negative felt emotions, so that positive displays will follow (Grandey, 2003). Ashforth and Humphrey (1993) argued that focusing on only surface acting and deep acting ignores the possibility that employees can spontaneously experience and display appropriate emotions. They considered the expression of naturally felt emotions to constitute emotion regulation in that individuals still may have to put forth conscious effort to ensure that their displays coincide with the organization's expectations.

A central tenet of emotional regulation is that employees must follow emotional display rules that specify which emotions are appropriate and how those emotions should be expressed to others (Diefendorff & Richard, 2003; Ekman, 1973). Given the central role of display rules in emotional display management (e.g. Ashforth & Humphrey, 1993; Gosserand & Diefendorf, 2005; Grandey, 2000), it is essential that employees be aware of and understand the display expectations of the job. However, as pointed out by various authors (e.g. Ashforth & Humphrey, 1993; Cropanzano, Weiss, & Elias, 2004; Grandey & Brauburger, 2002), display rules are often not explicitly stated by organizations but exist as unwritten norms. In addition to the work-based display rules that employees have to follow in the workplace, emotion regulation is also guided by cultural display rules. Cultural display rules are learned, culture-specific rules governing the management and control of emotional expression depending on social circumstances. This part of findings chapter outlines the findings of R.Q.1.

6.3.Factors affecting emotion regulation.

Theme 1: Cultural values

Sub-theme: Collectivism

How was collectivism identified?

The section on literature review documented that there are five key characteristics of collectivism. Hence, collectivist values described by participants was identified using these key features of collectivist cultures:

a. The goal of emotion regulation is to maintain interpersonal relationships and social harmony.

b. Self in-group and self out-group determine the extent of emotional expressivity.

c. Emotional moderation is preferred.

d. Less dependence on organizational display rules for emotion regulation

e. Surface Acting is less effortful.

Most of participants believe that their emotional expressions are dependent on the relationship they share with the recipients, and they aim at maintaining these relationships. For example, FL mentioned that he hides negative emotions such as anger in the workplace. When asked for the reasons why he engages in suppression of negative emotions, he explained that the perception of the recipient matter more in emotion regulation rather than the intentions of the person displaying the emotions. He also explained that when a negative emotion caused discomfort for the recipient(s), positive action was taken to maintain interpersonal relationships and group harmony.

"It's not what is said or what is expressed but rather about how the other individual takes it that's important."

He later explained an incident to support this statement:

"There was an incident where a colleague of mine said something that could be interpreted as a rude comment to another colleague...he didn't use any bad words or bad language, but his tone and facial expressions made the other person (recipient) feel bad. When someone pointed it out, he said that he didn't think it was rude...But that wasn't the point...he had offended someone, and he then had to apologize to make sure things are resolved quickly."

This shows the importance of considering the relationship between recipient and the person displaying emotions. It also emphasizes on the importance of resolving matters soon to maintain the interpersonal relationship.

Multiple participants mentioned that they don't express/hide the emotions (surface acting) that adversely affect any of their relationships. Participant AL explained that he chooses not to display emotions that could adversely affect the relationships in the workplace or in his private life.

"I wouldn't express emotions that could hamper the relationships I have...in the workplace and outside of the workplace. I wouldn't mind showing emotions that will help another individual like happiness or appreciation."

This confirms the findings from previous research that surface acting is less difficult for people in collectivist cultures. The participant also mentions that about the importance of maintaining interpersonal relationships. In addition, the participant did not feel the need to adhere to or refer to the organizational display rules because emotion regulation is dependent on the societal norm to maintain relationships and social harmony.

Multiple participants mentioned that they are more expressive with their emotions around people they trust and have a close relationship. For example, RF said that there were many instances when she hid her emotions in workplace. She explained that she is always careful about showing emotions in the workplace, but she mentioned that she is more expressive around people with whom she shares a close relationship. She explained that she can express her emotions without inhibitions when she is assured that the relationship will not be adversely affected due to the display of these emotions.

"*I do share my emotions without many inhibitions while I'm with my colleagues and friends whom I'm close to. Otherwise, I think it better to guarded with your emotions in the workplace".*

When probed to explain about why she chooses to share her emotions without inhibitions, she justifies the following:

"I have shown my anger at some my friends, because I know that they will still be my friends even if I get angry with them. I can't do that my colleagues or my team leader."

Hence, this confirms the findings from previous research that participants are more open to expressing their emotions with people in their self-ingroup, where the relationship is characterized by a previous history of shared experiences and an anticipated future, and they produce a sense of intimacy, familiarity, and trust; self-outgroup relationships lack these qualities.

Multiple participants explained that emotional displays should be in moderation. The following statements were mentioned by participants during the interview when they were asked about the emotions they show or hide in the workplace.

Emotional outbursts are not encouraged in the workplace...because it's not seen as professional. We always must have a filter in the workplace."

"I don't think we have completely refrain from showing emotions in the workplace...I mean we are all people with feelings...and it is not always easy to work with other people, not that any of us are bad employees but we can be quite opinionated...but I think the important thing is to have mutual respect and to make sure you are not controlled by your emotions..."

"You can't show your raw emotions in the workplace, especially emotions like anger or agitation..."

This confirms the findings from the previous studies that emotional moderation is preferred in collectivist cultures.

a. Sub-theme: Power Distance

As stated earlier in the Literature review, cultures high in Power Distance tend to afford higher-status individuals with more power and accept the unequal distribution of power within society (Hofstede, 1980). These cultures discourage assertiveness and encourage self-regulation when interacting with people of higher status (Matsumoto, 2007). Existing literature has indicated that members of high-power distance cultures will display more positive emotions to higher-status others, and more negative emotions to lower-status others. Multiple participants mentioned that they believed it was important to show respect for their leaders and should refrain from showing negative emotions directed at leaders.

Participant FL mentioned the importance of being cautious about voicing one's opinions when interacting with leaders.

"You should be very calculative when you talk to higher-ups. Sometimes certain decisions are politically driven, and you'll have to execute the management decisions even when you don't want to... You have every right to voice your opinion, but you have to be careful about how you do it and not be dismissive of you leaders."

Participant OF mentioned that he is more careful with his emotional displays around his leaders.

"I'm always careful with my expressions and what I say in the workplace, but I think I'm more careful with my bosses..."

When probed to explain why he engages in emotion regulation while interacting with his leaders, he acknowledged the lack of formal hierarchy in the workplace and option to raise complaints/ concerns if one perceives that they are being treated unfairly, yet, he believed that it is wise to engage in emotion regulation when interacting with his leaders.

"There is no reason to...we call each other by first names, and we have an open office plan...you know less formal hierarchy...and also if we have a grievance with our team leader (immediate line manager), we can always raise the issue with our bosses at higher levels...but even still that person is your boss...it's not wise to be on their bad side..."

In both the cases the participants believed and acknowledged that they have the agency and resources to raise their opinions and concerns. However, they mentioned that they engage in self-regulation to refrain from showing negative emotions. This confirms the findings from previous research that people engage in emotion regulation to not display negative emotions when interacting with people of higher status.

Theme 2: Gender

a. Sub-theme: Emotion sharing.

There were 21 female participants in the study, and they collectively shared 46 Critical incidents regarding emotion regulation. On the other hand, the 20 male participants collectively shared 21 critical incidents regarding emotion regulation. This suggest that female participants were more open to sharing their experiences of emotion regulation.

b. Sub-theme: Restraint in showing negative emotions.

Although men and women shared experiences of engaging in emotion regulation in the workplace, women mentioned more instances when they hid/suppressed their emotions. Participants mentioned seven negative emotions that they suppressed workplace. When the genders were compared for restraint in showing seven negative emotions that were mentioned during the interview, it is evident that women showed a lot more restraint in display of negative emotions. In addition, there was a discrepancy in the instances women and men described during the interviews. Seven out of the twenty-six female participants mentioned experiencing either verbal abuse, sexual advances and/or blatant sexism but all of them showed restraint in their emotional display. In contrast, the experiences men described were related to

refraining from showing negative emotions that they experienced during daily workplace activities or events.

Below is the table that contrast the number of the instances when women and men mentioned that they experienced the following emotions.[67]

Table 9: Emotions experienced by men and women.

EMOTIONS	FEMALE	MALE
Anger	22	12
Frustration	19	10
Self-doubt	05	-
Dependency/Helplessness	07	-
Fear	-	02
Sadness/disappointment	02	03
Embarrassment	01	-
Shock	02	-

I) Incidents narrated by female participants.

EL a female participant and a team leader shared an instance of sexism in her workplace, and how she suppressed feelings of disappointment when the incident occurred.

"Once a male colleague who is younger than me, made a sexist comment about working mothers...I don't want to repeat what he said but it was offensive, particularly towards working mothers like me...It bothered me at that moment, and I felt upset, but I choose to ignore the comment. I thought there was no point in replying to such comments. I always knew it is better to ignore certain things for your own peace of mind."

[6] Not all instances when the participants mentioned about experiencing the emotions were substantiated with an incident.

[7] Anger and frustration were mentioned together by multiple participants.

When asked how she would react to the incident if had been outside workplace, she responded:

I think I would react the same way...I chose to ignore because that is the better option for me and my peace of mind.

GF a female participant mentioned that she had to hide anger and shock in the workplace. She shared the following incident when a male colleague made an untoward sexual advance, but she refrained from expressing her anger or shock.

"There was an instance when a (male) colleague put his hand on my lap during a meeting...I was shocked and angry...but I didn't want to make a scene, so I didn't say anything."

When asked how she would react to a similar incident outside the workplace, she spoke about evaluating the situation before reacting. In addition, she mentioned the difficulty in reacting to the situation as she had to continue working with the other person.

I will of course think about the consequences...sometimes you don't do things because you are scared for your own safety....so I don't exactly know how I would have reacted... but at that point I felt like if I were somewhere else, I would have reacted differently. I would have said something to him...maybe it could have been easier if I don't know him or didn't have to work with him."

This confirms the findings from previous research about the need to preserve an interpersonal relationship in collectivist cultures.

FF a female participant shared an incident of experiencing verbal abuse and refraining from showing anger and disappointment when asked about instances when she had to hide her emotions in the workplace.

"I have had to hide my emotions many times in the workplace. Once, my team leader(male) shouted at me front of all my colleagues. I did not say anything then... and hid my anger and disappointment... But I later escalated it to the higher management."

When probed about why she engaged in emotion regulation, she said the following:

"At that point I think I was embarrassed because my colleagues were watching...it was a mix of emotions...I was definitely angry and sad...and for a few seconds I couldn't say anything, maybe because of the embarrassment...I don't know...but then I didn't want to shout back or raise my voice like what he was doing..."

JL a female participant and a team leader mentioned that she hides anger and frustration in the workplace. When probed for critical incidents she shared an instance of disrespectful and offensive behaviour aimed at her by a male colleague and how she reacted to the incident.

"I can remember one instance that happened a couple of months. One of my colleagues, he was actually a one of the people I trained many years ago when I first joined the company, now he is team lead like me as well...and in one of the meetings...I think it was a meeting with leaders of different teams...he used a very condescending and disrespectable tone towards me... and throughout the meeting he used the same kind of tone...after the meeting I told him privately that I don't appreciate what he said, and I wouldn't want it repeated."

When probed about why she reacted in the manner that she did, she explained the following:

"I thought it was the more professional thing to do...I didn't want to tell him during the meeting even though I could, and other people also noticed his behaviour...but it would be like drying you dirty laundry in public."

II). Incidents narrated by male participants.

IL, a male participant mentioned that he hides anger and frustration in workplace and explained the following instance about when he engaged in emotion regulation.

A couple of weeks ago I had to interact with one of our clients on phone. They had unrealistic expectations about the project and the timeline wasn't feasible also. I tried my best to explain how their demands are more than what we can deliver, but they were very adamant. I was quite angry at that moment but of course you can't get angry

and shout at your client... I was glad that it was phone conversation, and they didn't see my face(expressions) then. I said I'll discuss with my team and get back to you.... We came to an understanding later after a few negotiations. You have a lot of such instances with clients, they want the best value and quick results, so sometimes they can give you very unrealistic demands. But as the person responsible for completing their tasks, it can make you angry when they don't understand the pressure, they put on us...."

OF, a male participant mentioned the following instance when he suppressed his anger in workplace.

"The office timings for us are 9 to 6...but people in my team tend to overwork and stay for long hours...I'm also studying along with my job, so I want to go home early...but sometimes I get work towards the end of the workday...that makes me a bit angry...I was in the office for the entire day, and they send me emails just before I have to leave...but I don't say anything because I know when they expect me to work long hours, they are also working long hours...."

UF, a male participant mentioned experiencing frustration and hiding this emotion in the workplace.

"There are times we have a lot of work and there are times when we(team) have limited work...it mainly depends on projects...there was one time when we were more relaxed in the office, and someone from a different team said we weren't working enough. That was frustrating to hear because when we work, we work a lot...but I didn't say anything... I just ignored what they said..."

Therefore, although men and women engage in emotion regulation in the workplace, they experience very different incidents when they have to hide or modify their emotions. Multiple female participants mentioned that they experience workplace incivility and aggression and refrained from showing the emotions they experienced.

c. Sub-theme: Display of emotions

During the interview, two male participants said that anger or frustration was appropriate and necessary at times (both leaders). Whereas six male participants mentioned that negative emotions like anger, frustration and annoyance was acceptable if it was in moderation. In contrast, only one female participant explained that the display of negative emotions in the workplace is acceptable if it is in moderation (leader). There was no significant difference in the display of positive emotions or expressions like happiness, appreciation and pleasant demeanour.

CL, a male participant mentioned experiencing anger and annoyance, and displaying these emotions. However, he mentioned that he displayed anger and annoyance only to the person concerned rather than displaying it in public.

"Everyone gets angry or annoyed in the workplace...For example sometimes you have to interact with clients who are not understanding and working with them can be very challenging...the important thing to remember is to not agree with everything they say and be assertive when you have to...so I show my anger, or I tell them I'm disappointed... But I do it one-on-one."

When probed to answer the reason for not displaying these emotions in public, he said the following:

"It's easier to talk and resolve things when you talk to people on-on-one rather than saying it when other people are present".

In contrast to the six male participants who mentioned that negative emotions like anger and frustration in moderation are appropriate in the workplace, only one female participant mentioned the same. Participant BL mentioned that display of all emotions is acceptable in the workplace if it in moderation (Previously mentioned quote).

"I don't think we have completely refrain from showing emotions in the workplace...I mean we are all people with feelings...and it is not always easy to work with other people, not that any of us are bad employees but we can be quite opinionated...but I

think the important thing is to have mutual respect and to make sure you are not controlled by your emotions.

This confirms the findings from previous research that women in collectivist societies refrain from display negative emotions such anger more than men.

Theme 3: Professional expectations

34 participants at some point during the interview mentioned that there is a requirement and an unsaid norm to be professional in the workplace, of which 19 participants mentioned this in relation to emotion regulation. Most participants felt that emotional outbursts should be avoided in the workplace as they are not considered "professional". They emphasised on giving more importance to facts and reasons. When probed about professionalism means to them, the participants mentioned that following:

Subtheme 1: Being polite and respectful.

Multiple participants mentioned that it is important to show emotions in moderation, to appreciate and acknowledge colleagues and to not show negative emotions. Majority of the participants also mentioned that they followed these emotion regulation norms to look professional in the workplace.

For example, participants mentioned the following statements:

"Emotional outbursts are not encouraged in the workplace...because it's not seen as professional."

"I tried to be professional and sympathetic. I stated the facts..."

Subtheme 2: Separating work and personal lives.

Multiple participants indicated that one of the aspects of professionalism is separating work and personal lives. Some of mentioned that it is unprofessional to "bring your personal problems to the workplace", and "talk about personal issues".

For example, BL mentioned the following statement:

"There were instances when I was upset over things that happened at home, but I never let it affect my work…I never brought it to the workplace…when we walk into the office, we have to leave our personal issues and get on with the job".

EL mentioned that she tries to as professional as possible in the workplace and when probed to explain, she states that:

"Me and my husband are working in the same in company...we are both managing different teams...we have been very professional and separated our personal and work lives so much so that most people (in the company) don't know we are married till we tell them...

Subtheme 3: Focusing on the job.

Five participants mentioned that they believed that employee's focus should be on the job and the specific aspects of the job and that "there is no need to give undue importance to emotions". For example, KL mentioned the following:

At the end of the day, we are all here to do our jobs...and people are aware of this...so anything that disrupts us from doing our job like sharing your personal problems or showing too many emotions are not required in the workplace...it makes you look unprofessional.

Subtheme 4: Not be led by emotions.

Multiple participants mentioned that the importance of "controlling one's emotions" and "being in-charge of one's emotions". For example, IL mentions the following:

"A workplace needs to be professional, and it does not help if people don't control their feelings."

Theme 4: Job insecurity

Since, job insecurity wasn't mentioned in the literature review, it is helpful to define the concept. Job security refers to an employee's concern about losing the current job or characteristics related to the job (Greenhalgh & Rosenblatt, 1984). According to Greenhalgh and Rosenblatt (1984), and as assessed by Ashford, Lee, and Bobko (1989), job insecurity may be caused by the threat of overall job loss, loss of any dimension of one's job, or the erosion of any employment condition. Consistent with this definition, I will look at job insecurity job loss to the loss of desirable job features, such as lack of promotion opportunities and current working conditions.

a. Subtheme 1: Fear of being treated unfairly.

A total of nine participants mentioned that they feared they would be rated unfairly if they did not control their emotions in the workplace.

WF mentioned that emotional moderation is allowed in their workplace and if there are outbursts of negative emotion it can be reflected in their performance review.

"Extremes of any emotion are not tolerated.... particularly negative emotions... I feel like if you do show (extreme emotions) it would be reflected poorly in your performance review."

FF mentioned an instance when a colleague was rated poorly in their performance appraisals because of their inability to regulate and mange emotions:

"I can remember one instance when a colleague expressed anger in the workplace...And later during the year-end review, it was mentioned that they lacked in emotional intelligence area and needs to work on that..."

FL describe the following instance when he feared that his job and performance reviews would be affected since he had to make a tough decision against his leader:

"There was an instance when I had to negotiate a conflict between one of my sub-ordinates and one of my leaders. At that point in time, we didn't have a lot of support

networks that we have today, and I was asked by my boss to negotiate...I had to be very careful because I knew that this could affect my job and performance reviews if it went poorly for the leader. However, it was a clear case of harassment, and I believed that I had to act in favour of the sub-ordinate (victim)."

When probed about the emotions he hid or showed at the point, he stated the following:

"I was a bit scared for myself, but I think I mainly felt sad for the victim...I didn't show either of those emotions because neither of them are really helpful in that situation...and also not (helpful) for the victim..."

b. Subtheme 2: Fear of being dispensable.

Multiple participants mentioned that they feared they can be easily replaced. Participants mentioned that "there are many others as qualified as me" or "I can be easily replaced by another engineer".

OF mentioned the following instance that happened in his workplace a few months after he joined the organization. He stated that organization did not persuade an employee from leaving and were quick to replace her.

"A few months after I joined the company, my team leader resigned...she mentioned to us that she would've liked to stay and work but she was finding it difficult to manage her work and personal life...I felt like the company didn't try enough to make her stay...it was honestly a bit upsetting that they didn't do much...she is an employee who has been with the company for many years, and they quickly replaced her..."

Similarly, another example of feeling dispensable was this statement by participant VF who mentioned that they are replaceable.

When I finished my degree, there were about a hundred maybe more candidates applying to the same company during our campus recruitment...and only about a dozen students were chosen, me included...I know that there are many engineers who

are as qualified as me...so if not me, someone else can easily replace me and do my job...

Subtheme 3: Covid induced job insecurity.

Fourteen participants explicitly mentioned that they feared losing their jobs because of the pandemic when asked about how the pandemic affected their work. Participants mentioned that they felt that they "can be easily replaced", "can be asked to leave anytime" or "dispensable". Both junior and senior level employees mentioned the fear of losing their jobs because they all experienced the feeling of being dispensable and can be easily replaced. Although, they stated the same reason but with different rationale. The senior level employees mentioned experiencing the fear of losing their jobs because they are more expensive for the company to retain, while the junior level employees mentioned that since they are not as experienced, they are less valuable for the organization than the senior level employees. The pandemic has resulted in involuntary unemployment and lay-offs in different organizations which has alleviated the sense of feeling dispensable. For example, JF states the following:

"We've had to lay off some staff because of the pandemic, and salaries and bonuses have been affected...it has increased our workload but affected the morale of our staff...this has made me think about how valuable I am to my organization…and I feel that I am dispensable."

On the other hand, NL showed caution even if there were no immediate adverse effects. They mentioned the following when probed about fear of losing their jobs:

"So far there were no layoffs in our company, and we have been hiring some staff as well...so that is good sign, however, we may only see the repercussions of the pandemic in the coming months and years."

Some of the participants mentioned that fear of losing their jobs has affected their emotion regulation. LF mentioned the followed incident when he had to hide feeling

of fear, but the annoyance towards another employee which resulted because of fear of losing their jobs.

"Recently there were a few instances that annoyed me...when we used to work at our office, we used to get tickets (tasks to resolve) at the beginning of the day and we usually work on that throughout the day...when we started working from home, we take tickets at around 8 or 9 and start working...one of my team members who is a fresher (newly joined the company) started to take tickets much earlier during the day and so I was left with less tickets...I think people are all scared of losing their jobs during this time and they felt that if they do more work and show they work more than others they could keep their jobs..."

When probed about the emotions he experienced during that incident, he mentioned the following:

"I'm worried as well, but I guess my colleague thought they might be first to be let go if there are layoffs as they were the last to join our team. So, I started to wake up early and take my share of tickets and then go back sleep and wake up and work at my usual time. It's quite annoying to wake up just to take tickets...but I have to do it so I could avoid a confrontation with them or raise this issue with the team lead."

Theme 5: Leadership

a. Sub-theme: Occupational role

15 of the total 41 research participants were in a leadership position. The leaders managed their emotions like their followers because of all the above stated reasons-cultural values, gender, job insecurity, and to conform to the professional expectations. But in addition, to these reasons, multiple leaders mentioned that they also managed their emotion because of their role and occupational status as leaders. This was evident from statements by NL, IL and HL which are described below respectively:

"As a leader you have to show a consistent set of behaviour, which includes being consistent with your emotions and your expressions etc....You have to set a good example before your team...if you react to every minor incident or you show emotions that are not necessary or helpful, it can be affect your credibility as a leader."

"I think a leader must always be careful with emotions...if you show negative emotions like anger towards your team members, it can affect the morale of your team."

"As a leader, you have to be very certain of yourself and be assertive...but at the same time you should be pleasant even when giving bad news or reprimanding your team member."

b. Sub-theme: Interpersonal emotion regulation

Six out of the fifteen leaders mentioned that they had to manage the emotions of their followers. All six of the leaders gave examples of affect-improving interpersonal emotion regulations. The instances include comforting and reassuring the team members, motivating younger recruits, appreciating the team members, and showing sympathy and concern at difficult times. One of the leaders also gave an example of affect-worsening behaviour where he showed anger and gave a warning to a follower.

It was difficult to differentiate between self-regulation and interpersonal emotion regulation, as self-regulation in a collectivist culture mostly has a social target. This was indicated by the numerous instances when the participants mentioned about preserving interpersonal relationships when engaging in emotion regulation and being cautious of the recipients of emotion regulation (for example, refer to quotes on collectivism sub-theme). However, only leaders mentioned that they make a conscious and deliberate attempt to either improve or worsen the emotions of other employees (their followers).

GL mentioned the following instance when she made a deliberate attempt to comfort her team member who had to be let go. She states that she tried to be sympathetic and professional.

"Recently, we had to lay-off some employees because we the pandemic. As the team leader, I had to be the one giving some of them the bad news...since our company had said an email previously saying that there will be people we would have to let go, they were anticipating it...so it was not out of the blue...But it was a difficult decision to make... I still had to look neutral, and I had to let them know that although we are letting them go now, the company is very grateful for them, and it is not an indication of their performance..."

When probed about how she carried out the process of delivering bad news to the employee, she explained the following:

"I tried to be professional and sympathetic. I stated the facts...like I said earlier I told them it not an indication of their performances...they will be contacted if we are going to rehire...I had the HR manager with me on the call."

AL mentioned that he had to engage in affect improving emotion regulation when the team was overworked and stressed.

"We have some difficult clients, and it can be quite stressful working with them...there are times when the clients are never satisfied with your work.,. So, we have to adapt our work to suit their demands and many a times work overtime...so I think it's very important to work well with your team...My team is my backbone...I fully trust them, and I make sure I appreciate and show my gratitude for work well-done."

IL mentioned an instance when he had to reassure his team members and improve their affect:

"In the last 5 years, we had some occasional cost cutting in the company. In the light of the recent events of covid 19, my team members have had more worries and insecurities about their jobs, and bonuses. So, I have had some of them come to me and ask me if they will be affected... I usually listen to them and assure them that things will be fine, and they will be treated fairly. I later had a discussion with my leaders to check if there will any lay offs...Fortunately, our company has no plans to lay-off people in the near future...It easy for me to assure my team member since its true."

IL also mentioned another instance when he made a deliberate attempt to worsen the affect of his team members. He reprimanded his team for poor performance.

"There was an instance when my team wasn't performing upto the standards of both our company and the clients...so the project kept delaying and the client was frustrated... and I was frustrated...This kept going for a few weeks and one day during the meeting I got angry at one of my team members...I used a very stern voice to show the seriousness of the situation... I reprimanded them because they had to understand the consequences...so such behaviour won't be repeated..."

Therefore, it is evident from the findings that leaders have an addition responsibility of self-regulation of emotions due to their occupational roles. Additionally, they must manage the emotions of their followers.

6.4.Summary of findings relating to factors that influence emotion regulation.

The first part of findings addressed the research questions regarding factors that influence emotion regulation (R.Q.1). The findings suggest that the factors that influence emotion regulation in Indian employee working in western MNCs include, cultural values, gender, leadership, professional expectations, and job insecurity. Table 7 shows the themes and sub-themes of this thesis.

Findings

Part 2: Cultural Dissonance

6.5. Background

As discussed earlier, cultural distance is the difference in cultural values between two countries (Beugelsdijk & Mudambi, 2013; Shenkar, Luo, & Yeheskel, 2008; Tihanyi et al., 2005). The Indian culture and the western cultures have considerable differences in level and acceptance of hierarchy, the social framework and in restraint of human desires, thus indicting a cultural distance. There is now widespread evidence to suggest that the uncritical application of western management concepts in the context of the developing countries such as India is fraught with difficulties (Sinha & Kao, 1988; Budhwar & Debrah, 2001). Such difficulties are generally attributed to the differences on various dimensions of national culture (Hofstede, 1984). The difference in both cultures leads to a collision of values and an uncomfortable sense of discord, disharmony, confusion, or conflict (cultural dissonance) for the employees (Pedersen, 1991). Therefore, the expectation was that employees are likely to experience cultural dissonance as they might identify with the national culture but the culture in the organization reflects the norms and practices of the West. However, the findings suggested that employees experience two different types of cultural dissonance: 1. First type of cultural dissonance was when employees identified with the national culture (hereafter referred to as Type 1 Cultural dissonance), but the group identified with the organizational culture, and second type of cultural dissonance was when employees identified with the organizational culture but the group identified with the national culture (hereafter referred to as Type 2 Cultural dissonance). A counterintuitive finding was that type 1 cultural dissonance did not have long-lasting or detrimental effect on the self-image/concept of the individuals who experienced it. All of individuals who experienced type 1 cultural dissonance mentioned that it was because they were new to the workplace or their roles. Furthermore, all of them mention that as they socialised and learnt about their respective roles and workplaces, they did not experience this cultural dissonance anymore. On the other hand, individuals who experienced type 2 dissonance mention about its impact on their self-image and/or general wellbeing. In order to understand the experience of cultural

dissonance, it is important to understand the experience employees while working in western MNCs.

6.6. Experience of working in western MNCS

Theme 1: Preference for Western MNCs

Sixteen out of the forty-one participants had previously worked for an Indian Multinational corporation or Indian company. Ten of these participants explicitly stated a preference in working for a Western multinational corporation, whereas the other six participants did not mention any preference. Eight of the participants who were new to the workforce also mentioned that they prefer to work in western MNCs because of opportunity to be a part of offshore projects and employer brand of the Western MNCs.

The participants mentioned the following reasons for their preference:

a. Employee friending policies- hiring, diversity,
b. Opportunities for growth, and learning
c. Employer brand
d. Better pay and benefits
e. More autonomy/freedom
f. Off-shore projects

Five participants mentioned they prefer to work in Western based MNCs because of better pay and benefits including promotions, bonuses, and opportunity to travel to and work in other countries. Participant LF who has previously worked for a medium sized Indian organization explains that he is prefers to work in Western based MNCs for monetary incentives.

"I'm quite happy with my pay...well there are times I feel overworked. But our company pays quite well...also our year-end bonusses are good".

Participant HL who has previously worked for a medium sized Indian organization mentioned that she prefers working for her present Western based organization because of the freedom, autonomy, and better work conditions.

"I have previously worked for a smaller Indian company. They were more authoritative and there was no freedom...there was a very strict hierarchy, and the leaders weren't very accessible even if it's a smaller company...they also had many punitive measures. For example, they would deduct half a day of pay even if you are just a few minutes late...the lunch break was strictly for 30 minutes... You'd receive warning if you are not on time. There was hardly any autonomy..."

Multiple participants spoke about employee-friendly policies being an incentive to work in a Western based MNC. Participant RF was recruited into her present organization immediately after her graduation, and she mentions that employee-friendly policies and employer brand as the reasons for choosing to work in a Western based MNC.

"There were two reasons why I chose this company...I've heard from my seniors that company is employee-friendly and is better for female employees compared to many other companies that come for campus recruitment. Also, it's a very reputed company, so there's a good (employer) brand…"

Participants also mentioned opportunities for learning and professional growth as reasons why they prefer to stay in Western based MNC. For example, Participant FL says the following:

"There are a lot of benefits of working here...I have worked so many roles and I was a part of so many teams during the last decade of working years in this company...so every day is challenging and I'm always learning...which is probably why I stayed and still I'm staying in the company...I doubt I would've got the same learning experience if I were in smaller company."

Theme 2: Satisfaction with the role

In addition to a preference for western MNCs that multiple participants expressed, twenty-one of the participants also mention that they are happy their job or role in the workplace. The remaining participants had a neutral feeling about their job or roles and none of the participants expressed negative feelings about job or role. For example, LF, LL and RF mention the following statements respectively when asked about overall job satisfaction:

"Overall, I'm pretty happy with my job…I like that it is related to what I studied in university and I get to apply myself here…"

"I'm satisfied my role…I would change the company if I get better pay and opportunities elsewhere…but I would still like to be in a similar role…"

"I'd like to say I'm satisfied with my job…I'm not very fond of my line manager...but I like my role in the company."

This indicates that most of the participants are satisfied with roles in the workplace even when lack organizational commitment or are dissatisfied with other aspects.

Theme 3: Cultural hybridity in the workplace

Fourteen participants mentioned that their organizations largely reflected a western culture/ or that they follow a western culture. However, eleven of them acknowledged that there are many aspects of India way of life and culture that can be seen in the workplace. This is seen in speaking Indian languages in the workplace, celebrating Indian festivals, and following norms that are widely accepted in the Indian society. For example, RF and FL mentioned the following statements respectively when asked about the culture in the workplace:

"I think our organization is largely western in nature… we call everyone by their first names…we speak English in all formal meetings, and most of our clients are from the US. But we also celebrate Indian festivals in our office…of course, our office very multicultural so we usually speak English when we are in bigger groups to not exclude anyone, but I speak Hindi with most of the people who sit near me…another thing we

see in our office is you would find people keeping small idols of their Gods and Goddess on their desk…I suppose it might not be something you would see in our offices abroad…"

"I suppose it is a western culture that is in the organization... I'd say most of the values are same across our organization in all places. Being a global organization…and also having clients mainly from outside India… I think it makes sense that we follow a western culture. Although we follow a western culture…it not always black and white…we are still in India and we have Indian managers…so of course there will be times we'll follow a more Indian way of working…I suppose one example is people turning up late for meetings…"

6.7.Cultural dissonance

Cultural dissonance is an uncomfortable sense of discord, disharmony, confusion, or conflict experienced by people in the midst of change in their cultural environment (Pedersen, 1991). Some of the participants experienced a cultural dissonance when they felt that other people in the workplace had a different value system and they had to interact and make decisions depending on the values and behaviour of the others. Some participants experienced this when they had identified with national culture, but the group did not identify with same culture. Similarly, some participants identified with the organizational culture, but the group did not identify with same culture.

For the purpose of this study, cultural dissonance was identified as instances when the participants experienced an incongruity in cultural values (national culture vs. organizational culture) in the process of emotion regulation. In line with the definition of cultural dissonance, the following words that the participants mentioned during interview were identified and grouped as the "experience of cultural dissonance". The words include:

a. Confusion
b. Uncomfortable, including being hesitant, pretending, and finding things in the workplace difficult.

c. Unfamiliar, including lack of awareness, knowledge and finding the environment different.
d. Unacceptable including finding a group behaviour unfair and/or being bothered/unhappy about such behaviours.

Do employees experience a cultural dissonance?

A total of 22 employees mentioned incidents relating to cultural dissonance.

1. Junior level employees (18 to 25 and 26 to 35) experience more incidents of cultural dissonance when they identify with the national culture, but the group identifies with the organizational culture.
2. Senior level employees (35+) experience more incidents of cultural dissonance when they identify with the organizational culture, but the group identifies with the national culture.
3. 4 participants who have previously lived in Western countries show more identification with the organizational culture.

Number of incidents when junior and senior level employees experienced cultural. dissonance.

Table 10: Experience of cultural dissonance

	Junior level employees	Senior level employees
Identifying with the national culture	09	02
Identifying with the organizational culture	04	11

6.8. Experience of Cultural dissonance

Theme 1: Identifying with national culture in the workplace *(type 1 cultural dissonance).*

Twelve of the forty-one participants shared instances when they experienced an incongruity in national and organizational values and the impact on emotion regulation. These instances occurred when the participants identified with the national culture, but the group identified with the organizational culture. Nine of them were followers with less than 7 years of work experience. All nine of them shared experiences about being in unfamiliar environment or different environment; most of them mentioned the difficulty in addressing their senior by their first names, or the lack of knowledge because they were inexperienced. Two leaders shared experiences about the difficulty in working with international team members and clients.

FL, [8]a leader with 12 years of work experience stated the following when asked about instances when felt like they didn't fit in the organization. He mentioned about the lack of clear boundary between work and personal lives in Indian branch of the western MNC in which he works and the difficulty in communicating with colleagues in the Western branch. He mentioned that experiencing confusion due this perceived mis-fit and how it impacted his interaction with his colleagues.

"We (Indians) take things lightly...at times we take things for granted...but our colleagues in US have things structured and they have clear boundaries in the personal and professional life. So, it's okay if I receive a call when I'm sleeping, or I have to cancel my lunch because the work gets priority.... So initially it was a bit confusing working with the team in US, since I didn't know how to approach them and how to respond to them. But now I understand after working here for a while and things run relatively smoothly..."

ZF, a follower with one year of work experience mentioned the following incident when asked about the experiences during the first few weeks of joining the organization. She mentions the hesitation in adjusting to the norms of an unfamiliar environment. ZF identified with the national culture (respecting hierarchy and power

[8] FL was only participant who mentioned instances for both types of cultural dissonance. This instance of type 1 cultural dissonance occurred when he initially started working at his current organization.

distance), whereas the group identified with the organizational culture (low power distance).

"I joined the company straight out of university, and it was a different culture...quite different from what I had experienced in university. So, here (organization), everyone is encouraged to call people by their first names. It took me a while to do that...you don't call elders by their first name. But when you start doing that, the conversations get easier, and people feel more approachable."

AF, a follower with one year of work experience shared the following experience when asked about the experiences during the first few weeks of joining the organization. She mentions that the pressure newly recruited candidates experience in the workplace when they have to prove they can be independent. The participant identifies with national culture (collectivism, teamwork and seeking support), whereas the group identified with the organizational culture (individualism, and valuing independence and autonomy).

"There is a culture of fake it till you make it in today's workplace...so I try not to show self-doubt or dependency. People are expected to be independent and do everything on their own...and for me as a fresher (joined the company right after university), I wasn't aware of a lot things...the company expects all freshers to join with enough knowledge to work on our own, but the theoretical knowledge you get from university is not enough in the workplace...and since everyone is trying to be independent, I feel everyone trying to show more than they know and show they are independent."

When probed about how she felt during such instances, she mentioned the following:

"It makes me feel like I have to pretend to be something I'm not…"

Theme 2: Identifying with organizational culture in the workplace (type 2 cultural dissonance).

Fifteen of the forty-one participants shared instances when they experienced an incongruity in national and organizational values and the impact on emotion regulation. These instances occurred when the participants identified with the

organizational culture, but the group identified with the national culture. Four of these participants were followers with less than 7 years of work experience and eleven were leaders.

FL mentioned two instances when he felt uncomfortable in the workplace. These instances where mentioned when asked to narrate the instances when felt like they didn't fit in the organization. Both instances are related to privacy and data sharing in the workplace. FL experienced cultural dissonance as he identified with the organizational values (ensuring privacy and data protection) whereas the group identified with the national values (collectivism and providing social support).

"There have been incidents where the privacy of people are not quite valued. I know that in our organization in the West, people take sick leaves without having to explain why exactly they need it. While, here in India there have been occasions where the persons concerned were asked to submit a medical certificate. This might not be problem for many people in our organization because you share details and people ask you out concern in any case...But I didn't find it acceptable and was uncomfortable with it."

He adds the following when probed about how he reacted to this situation:

"You can't nit-pick every time…so if some things are not so important to me…I tend to turn a blind eye…"

FL mentions another instance when he felt uncomfortable in the workplace. He states the following:

"In our organization, there is a strict policy of not sharing credentials and passwords, but people don't mind sharing it. There was an instance when my colleague who is a close friend of mine had requested me to log in into in his system and do a small favour for him. I wouldn't mind doing that...and I don't mind sharing the credentials…in fact I wanted to help my friend. But since there is strict policy in place, I was a bit uncomfortable to go against...anyway, I apologized to my friend and said I cannot do it."

When probed about how he felt during this instance, he mentioned the following:

"It is difficult to say no a friend...also it is difficult saying no when everyone does it."

NL leader with 20 years of work experience mentioned the following incident when asked if there were instances when they felt they did not fit –in in the organization.

"Few months ago, there was an incident in our company, and I felt like the management was moral policing a young man about something he did outside the company. I was part of the group of disciplinary committees and the majority voted to dismiss the employee. I felt it was unfair, but I decided to go with the majority. I've worked for our company in other locations, and I don't think this action would be taken against the employee in those places."

"I was quite troubled to make that choice... I think there was enough reason for that man to take a legal action.... I mean I would have done that I were in his shoes..."

"Well, I'd like to look at the big picture...in a year you get one or two cases like these and generally things are good…so looking back at the end of the year, this is one bad day against many good days."

Six participants mentioned that the boundary between work and personal life is "quite blurry" and people "tend to overwork", "not separate work and personal lives", and "always talk about work". For example, ZF mentioned that following when asked about the experiences in first few weeks:

"One of the first things I noticed when I joined the company is that people were working long hours... and they were staying the office till late in the night...there is culture of workaholism in our company and I wasn't very happy seeing that and knowing that people are okay with it. I said to myself that I won't be like rest of my team and will balance my work and personal life. But after a year of working in the company that has been difficult...you work late nights and long hours because rest of your team does."

When probed about how she feels about working long hours, she mentioned the following:

"We are told about the importance of work life balance and get emails about how to manage our job and personal lives from our company...but when everyone is working overtime, it's not like I can leave saying I need work life balance."

OF mentioned the initiative his colleagues in Western branch of the organization and headquarters take to separate work and personal lives and compared it to the lack of initiative on the part of his Indian colleagues to separate work and personal lives. He mentioned the following when asked about the experiences in first few weeks:

"Sometimes we have our colleagues from the western countries come to India...when we have lunch or dinner together, the conversation is not about work...but when I have lunch with my colleagues and team leads, we always talk about work...."

When probed about how he felt during such instances, he mentioned the following:

"I'm not particularly happy about it but that's what everyone does, so I cannot start another conversation...so I stay silent..."

Six participants mentioned that that there was a general disregard for deadlines and adherence to scheduled time. OL mentioned the following when asked to narrate the instances when felt like they didn't fit in the organization.

"One of the things that bothers me is that people come late for meetings...most people are on time for meetings with their clients and teammates in other countries, but for face to face meetings that happen in our company, people sometimes turn up quite late...I can remember times when I was the only one in the room after the scheduled meeting time...at first I thought I was in the wrong room but then people kept coming one by one many minutes after the scheduled time."

When probed about how he felt during such instances, he mentioned the following:

"It's a bit annoying...but I try to be on time...it's good practice and I don't want to take other people's time for granted. But I can't change how other people behave."

6.7.Summary of findings relating to experience of cultural dissonance

The previous sections address the second research question- How do Indian employees working in western MNCs experience cultural dissonance? The findings suggest confirmed that the difference in both cultures led to a collision of values and an uncomfortable sense of discord, disharmony, confusion, or conflict (cultural dissonance) for the employees (Pedersen, 1991). The expectation was that employees are likely to experience cultural dissonance as they might identify with the national culture but the culture in the organization reflects the norms and practices of the West. However, the findings suggested that employees experience two different types of cultural dissonance: 1. First type of cultural dissonance was when employees identified with the national culture (Type 1 Cultural dissonance), but the group identified with the organizational culture, and second type of cultural dissonance was when employees identified with the organizational culture but the group identified with the national culture (Type 2 Cultural dissonance).

6.9. Emotion regulation implications of cultural dissonance

The instances mentioned for the cultural dissonance shows that the participants are uncomfortable because of the two conflicting cultures they experience. This evident from the use of the following words

1. Bothersome
2. Annoying
3. Unhappy
4. Troubled
5. Uncomfortable

In each of the situations, the emotional responses of the participants were aligned with the group behaviour even though there was an incongruity of the values. Findings show that participants engaged in emotional suppression or faking an emotion (surface acting) to conform to the group behaviour when they experience cultural dissonance. However, the impact of different types for cultural dissonance was different.

Findings show that there was no lasting effect of Type 1 cultural dissonance on the individuals who experienced it. All the participants mentioned that they stopped experiencing type 1 cultural dissonance when they socialised and started to identify with the organizational culture or started to view themselves as global citizens. Although, they engaged in surface acting to conform their behaviour to the group behaviour, they did not mention any repercussion of engaging in surface acting. This might be consistent with the previous finding that show that surface acting in collectivist less effortful for the individuals among other factors (in discussion chapter).

On the other hand, individuals who experienced type 2 cultural dissonance, also engaged in surface acting to align their behaviour with the group behaviour. However, some of the individuals who experienced this cultural dissonance mentioned engaging in coping strategies such as trivialisation, avoidance, and group salience to deal with the emotional dissonance that resulted from engaging in surface acting (refer to the Table).

When felt and expressed emotions that are inconsistent with each other, as in the case of surface acting, are similar to the idea of dissonant cognitions and may indeed produce the tension and stress that Hochschild (1983) proposed, similar to the negative affect and arousal associated with dissonant cognitions. However, dissonant cognitions per se may not be sufficient to produce dissonance effects. Steele and Liu (1983) also found that people have no problem tolerating cognitive inconsistency if they can affirm some important aspect of the self. In this case, inconsistency in felt and expressed emotion caused emotional dissonance. Therefore, it can be argued that these participants experienced an emotional dissonance as a result of experiencing cultural dissonance.

6.10. Summary of findings relating emotion regulation implications of cultural dissonance

The previous sections address the third research question- What are the Emotion regulation implications of cultural dissonance? Due to the lack of previous study on emotion regulation implication of cultural dissonance, the researcher adopted an

exploratory inductive approach to answer this question. Findings showed that type 1 cultural dissonance did not have long-lasting or detrimental effect on the self-image/concept of the individuals who experienced it. All of individuals who experienced type 1 cultural dissonance mentioned that it was because they were new to the workplace or their roles. Furthermore, all of them mention that as they socialised and learnt about their respective roles and workplaces, they did not experience this cultural dissonance anymore. On the other hand, individuals who experienced type 2 dissonance mention about its impact on their self-image and/or general wellbeing.

Table 11: Emotion regulation implication of type 2 cultural dissonance

Some instances of types to cultural dissonance	Coping strategy	Definition
"There have been incidents where the privacy of people are not quite valued. I know that in our organization in the West, people take sick leaves without having to explain why exactly they need it. While, here in India there have been occasions where the persons concerned were asked to submit a medical certificate. This might not be problem for many people in our organization because you share details and people ask you out concern in any case...But I didn't find it acceptable and was uncomfortable with it." *You can't nit-pick every time…so if some things are not so important to me…I tend to turn a blind eye.*	Avoidance	Avoidance focuses on the tendency of individuals to avoid stressful experiences or the perceived source of stress. By definition, avoidance is the "tendency to negatively evaluate, escape and avoid aversive private experiences" (Gerhart et al., 2014, p. 291).

In our organization, there is a strict policy of not sharing credentials and passwords, but people don't mind sharing it. There was an instance when my colleague who is a close friend of mine had requested me to log in into in his system and do a small favour for him. I wouldn't mind doing that...and I don't mind sharing the credentials…in fact I wanted to help my friend. But since there is strict policy in place, I was a bit uncomfortable to go against...anyway, I apologized to my friend and said I cannot do it. "It is difficult to say no a friend...also it is difficult saying no when everyone does it."	Group salience	Group salience is a person's cognizance of fellow group members similarities and differences within a group interaction (Harwood et al., 2006). Individuals reduce their dissonance when they are aware that others feel the same. .
"Few months ago, there was an incident in our company, and I felt like the management was moral policing a young man about something he did outside the company. I was part of the group	Trivialization	Trivialization, a strategy for reducing dissonance that entails downplaying the significance of what is

of disciplinary committee and the majority voted to dismiss the employee. I felt it was unfair, but I decided to go with the majority. I've worked for our company in other locations, and I don't think this action would be taken against the employee in those places." *"I was quite troubled to make that choice... I think there was enough reason for that man to take a legal action....I mean I would have done that I were in his shoes.."* *Well, I'd like to look at the big picture...in a year you get one or two cases like these and generally things are good…so looking back at the end of the year, this is one bad day against many good days.*		achieved, is an efficient dissonance reduction mechanism in most contexts (Simon et al., 1995)
"Sometimes we have our colleagues from the western countries come to India...when we have lunch or dinner together, the conversation is not about work...but when I have lunch with my	Avoidance	Same as above

colleagues and team leads, we always talk about work....” *“I’m not particularly happy about it but that’s what everyone does, so I cannot start another conversation...so I stay silent.”*		
“One of the things that bothers me is that people come late for meetings...most people are on time for meetings with their clients and teammates in other countries, but for face to face meetings that happen in our company, people sometimes turn up quite late...I can remember times when I was the only one in the room after the scheduled meeting time...at first I thought I was in the wrong room but then people kept coming one by one many minutes after the scheduled time.” *It’s a bit annoying...but I try to be on time...it’s good practice and I don’t want to take other people's time for granted. But I can’t change how other people behave.*	Avoidance	Same as above

6.11. How do employees reduce cultural dissonance?

As mentioned earlier, socialization helped individuals gain knowledge about their job and organizations, helping the individuals identify with goals, norms, and values of their organization. Also, as the individual believed that creating a global identity helped them to feel like they are identifying with the organization, thus reducing cultural dissonance. These strategies were relevant to the individuals who experienced cultural dissonance when they identified with national culture while others identified with organizational culture (type 1 cultural dissonance). However, findings couldn't report any way of reducing cultural dissonance when you identify with organizational culture while others identified with national culture (type 2). In these instances, the individual might benefit by addressing the emotional dissonance experienced.

Theme 1: Socialization

Fifteen participants mentioned training as a means of acquiring knowledge about their roles and their workplace. For example, TF mentioned the following statement:

"The first days were a bit overwhelming, but we had extensive training- everything from company culture, ethics to specific aspects of our jobs. That really helped me adjust to the company."

Seventeen participants mentioned that they acquired knowledge by working in the organization and by gaining work experience. Participants FL and ML explained that they learnt to work and assimilate into the organization through working and gaining experience. They mentioned the following statement:

"Initially when I started working, I felt like I wouldn't be a good fit in this workplace- it was a big organization and I felt out of place. I would hardly speak in big meetings and read and re-read every email I send out. But with time things got better and easier, and I'm more comfortable in the workplace."

"I've been with this company for 12 years and by now I'm well aware of how things work, which specific person to contact if I have issues...these are small things that you learn while working in the company."

AF who previously mentioned the need to pretend to be independent in workplace and knowledgeable, mentioned the following statement when asked about the changes that have occurred between first few weeks of joining the organization and the present day.

"It has been only a year plus few months in the company, but I'm more comfortable now...I still feel like I fake it at times, but I know a lot more than I used to...and often times you learn things without actually understanding that you have learnt it...maybe I'm "making" it after all."

Theme 2: Identifying with organizational values.

Multiple participants mentioned about identifying with policies, motto, and values of the company when asked questions regarding who they fit with the organization. Leaders in particular spoke about the action words and motto of the organization. Therefore, by identifying with the distinctive characteristics of the organization including values, policies, and nature of services provided the organization participants reduced their cultural dissonance.

For example, ML mentioned the following statement when asked about the instances when she has to engage in emotion regulation in the workplace. She stated that she did not find any reason to because of the uniformity of values and culture across the organization.

"I think we have very clearly laid out procedure for dealing with just about anything in the workplace...having been to our branches in different countries I believe that we have the same core values (mentions the core values and action words) across our organization and policies and procedures are all the same in all of our branches...and when everyone is following the same procedures and values, there is no place to experience anger or frustration or any negative emotion..."

Participants KF and KL mentioned that they feel like they fit-in the organization most of the time, and they stated that they appreciate the organizational culture and values, and the uniformity of organizational culture across the organization. The following statements were made by KF and KL when they described their organizational culture.

"We have highly driven and performance-based culture in our company and that is the same in India and the country I have been to (western country)."

"Our company mainly delivers services, so it is logical that we are client-centric organization. And we are all doing the same kind of jobs with very similar clients in all of the branches of our organization."

Theme 3: Global identity

Participants mentioned about different initiatives and strategies that the organization takes so as to make their employees global citizen. These include creating an awareness about world events, encouraging to think globally, being a part of cross-cultural teams, having international clients and collaborations. All the participants were either part of a global team and/or had international clients. Multiple participants mentioned the phrases "It's (all employees of the organization) one global network," and "being a global citizen" during the interview.

BL mentioned the following statement when asked about the instances when she felt like she fit-in in the organization:

"One of the positives of working for a big MNC is that you think big...when I was working in an Indian company (smaller in size), you think locally and most of the time you have domestic clients and for us the main market was Indian clients and consumers. When I started working in this company, I could think beyond local and domestic boundaries, and work with people from different countries."

Participants KF and AL stated that their respective organizations take initiatives to encourage their employees be part of a global network and think globally.

"We are encouraged to think of global issues...we get these daily updates about what is happening around the world...different issues including political, social and

economic...and how it affects our company and us...a simple example would be how Brexit affected and is still affecting our working and organization."

"We are constantly made aware that what happens one side of the world affect us in a practical and real way."

6.12. Summary of findings relating to reduction of cultural dissonance

The previous sections address the fourth research question- How do employees reduce their cultural dissonance in emotion regulation? The findings outline the strategies that are relevant to the individuals who experienced type 1 cultural dissonance. The research could identify strategies of type 2 cultural dissonance. The researcher proposes that, in these instances, the individual might benefit by addressing the emotional dissonance experienced.

Table 12: Table with themes and sub-themes (repeated)

Research questions	Themes	Sub-themes
R.Q.1. What are the factors that influence emotion regulation in the workplace?	Culture	• Collectivism • Power distance
	Gender	• Emotion sharing. • Restraint in showing negative emotions. • Display of emotions
	Professional expectations	• Being polite and respectful. • Separating work and personal lives. • Focusing on the job. • Not be led by emotions.
	Job insecurity	• Fear of being treated unfairly.

		• Fear of being dispensable • Covid induced job insecurity
	Leadership	• Occupational role • Interpersonal emotion regulation
Experience of working in western MNC (Indirectly answers RQ 2)	Preference for Western MNCs	
	Satisfaction with the role	
	Cultural hybridity in the workplace	
R.Q.2. How do employees experience cultural dissonance?	Identifying with national culture in the workplace (type 1 cultural dissonance).	

	Identifying with organizational culture in the workplace (type 2 cultural dissonance).	
R.Q.3. What are the Emotion regulation implications of cultural dissonance?	Engaging in surface acting to conform to the group behaviour.	
R.Q.4. How do employees reduce their cultural dissonance in emotion regulation?	Socialisation	
	Identifying with organizational values	
	Global identity	

6.13. Summary of chapter

The chapter addressed the research questions regarding emotion regulation and cultural dissonance and presented findings that are relevant to the field of study. The factors that influence emotion regulation include, cultural values, gender, leadership, professional expectations, and job insecurity. The findings show that employees experience cultural dissonance when they identify with different values when compared to their group. The chapter also details the emotion regulation implications of experiencing cultural dissonance and the strategies the participants adopt to reduce cultural dissonance. The findings are justified in following chapter.

Chapter 7: Discussion

The aim of this thesis was to investigate the process of emotional regulation within the context of Indian employees working in Western MNCs in India. The section discusses the findings from the previous chapter, thereby answering the research questions. The chapter discusses the factors that influences emotion regulation: cultural values, gender, professional expectations, and job insecurity. The chapter also draw comparison between collectivism and conformity, thus suggesting how motives in emotion regulation can very significant. The chapter also includes a discussion of different types of cultural dissonance and the emotion regulation implication of either. The last part of the chapter is dedicated to understanding the how employees reduce the cultural dissonance.

7.1. What are the factors that influence emotion regulation?

Collectivism

Majority of the participants believed that their emotional expressions are dependent on the relationship they share with the recipients, and they aim at maintaining these relationships. Therefore, negative emotions such as anger or frustration were often hidden. There was large emphasis placed on interpersonal relationships. Participants mentioned that they "wouldn't express any emotions that could hamper the relationship" or will take into account how recipient of the emotion regulation reacts. This is consistent with previous findings suggest that have shown that people in collectivistic cultures promote interdependent selves and in-group goals, encourage relatedness and communal relationships, and put more emphasis on norms as guides for behaviour. In individualistic cultures, emotions tend to have more personal meaning (Suh, Diener, Oishi, & Triandis, 1998). Collectivist cultures, on the other hand, encourage people to pay more attention to groups, situations, and relationships than to their own feelings and the freedom to express them. In a collectivist view, emotions are shared experiences that depend on the social situation and play down links to the inner self (Safdar et al. 2008). So, people tend to control how they show their emotions and

pay more attention to how their feelings might affect their relationships with others (Mesquita, 2000). Also, collectivistic cultures tend to encourage people to control their emotions, while individualistic cultures tend to encourage people to show how they feel (Eid & Diener, 2001). That is, emotion regulation may be a normative process in collectivistic cultures that stems from the need to maintain harmony and cooperation among groups (Mesquita, 2000; Mesquita & Delvaux, 2013). As a result of this normative expectation, emotion regulation in these cultures may be less dependent upon work-specific display rules and more dependent on the societal norm to maintain harmony.

Along the same lines, participants also mentioned that their emotional displays differ depending on who the recipient is. Some participants are more expressive with their emotions around people they trust and have close relationships with. This is in line with the findings that explain that the difference between "in-groups" and "out-groups" is an important one that people in all societies make (Brewer & Kramer, 1985; Messick & Mackie, 1989; Tajfel, 1982). Self-ingroup relationships are marked by a history of shared experiences and an expected future. They also create a sense of closeness, familiarity, and trust, which aren't present in self-outgroup relationships. So, norms for more emotional expression should be linked to self-in-group relationships because there is less anxiety when the meaning of the emotional expression to the self or the relationship is unclear or ambiguous. Self-out-group relationships, on the other hand, should be associated with norms for less expression because these relationships are more unclear and uncertain.

All the instances of emotion regulation mentioned in the study were instances of surface acting. The participants showed emotional dissonance only on a few specific occasions. These findings support Mesquita and Delvaux's (2013) findings which suggest that people in collectivist cultures find it less stressful and less costly to engage in surface acting than people in individualist countries. Given that emotion regulation is the norm in collectivistic cultures, it may be easier and cause less dissonance to hide real feelings and act like you don't feel them in a collectivistic culture than in an individualistic culture (Allen, Diefendorff & Ma, 2013). This may be because individuals in collectivistic cultures in general have more experience with regulating their emotions as part of the cultural norms associated with promoting harmony and avoiding conflict (Hofstede 1980). So, the socialisation processes teach people how to control their

emotions as a way to help the group or collective. This may make controlling emotions easier and less of a strain on resources (Safdar et al. 2008). So, people tend to control how they show their emotions and pay more attention to how their feelings might affect their relationships with others (Mesquita, 2000).

Multiple participants mentioned “emotional outbursts are not tolerated”, and importance of “controlling one’s emotions”. This is consistent with the finding that collectivistic cultures tend to promote emotional moderation whereas individualistic cultures tend to promote emotional expression (Eid & Diener, 2001). That is, emotional moderation may be a normal part of life in collectivistic cultures. This may be because of the need to keep groups in harmony and work together (Mesquita, 2000; Mesquita & Delvaux, 2013). Because of this normative expectation, people in these cultures may rely less on work-specific rules about how to show their emotions and more on the societal norm to keep the peace.

Conform to hierarchical norms.

According to the findings of several studies, people in positions of higher status and authority have more leeway to vent their anger towards people in positions of lower status (Conway et al., 1999; Gibson & Schroeder, 2002; Hochschild, 1975; Sloan, 2004; Tiedens, 2000). As "human barriers," lower rungs of the organization's hierarchy may shield those in higher positions from the wrath of their peers by absorbing the rage of those below them (Hochschild, 1975). "Powerful people not only receive a disproportionate amount of other resources such as money and prestige, but they also experience larger affective rewards...Powerful and powerless people live in separate emotional as well as social and physical worlds" (Hochschild, 1975, p. 296). The expression of anger by people of higher status is a way to assert and reinforce one's location within the organizational hierarchy (Clark, 1990; Gibson & Schroeder, 2002). In the pursuit of one's goals, anger can be deployed tactically as a means of intimidating other individuals (Gibson & Schroeder, 2002; Sloan, 2004).

As stated earlier in the literature review, cultures high in power distance tend to afford higher-status individuals with more power and accept the unequal distribution of power within society (Hofstede, 1980). These cultures discourage assertiveness and encourage

self-regulation when interacting with people of higher status (Matsumoto, 2007). Existing literature has indicated that members of high-power distance cultures will display more positive emotions to people who are of higher-status, and more negative emotions to people who are of lower-status. This was consistent with the findings where multiple participants mentioned that they believed it was important to show respect for their leaders and should refrain from showing negative emotions directed at leaders. Some of the participants used phrases such as "*calculative when you talk to higher-ups", "more careful with my expressions around my bosses"* and *"not be dismissive of you leaders".*

As mentioned earlier, in all the cases the participants believed and acknowledged that they had the agency and resources to raise their opinions and concerns. However, they mentioned that they engage in self-regulation to refrain from showing negative emotions. This confirms the findings from previous research that people engage in emotion regulation to not display negative emotions when interacting with people of higher status, thus conforming to the hierarchical expectations.

Conform to gender norms.

The findings from the study show that female participants were more open to sharing their experiences of emotion regulation. There were 21 female participants in the study, and they collectively shared 46 Critical incidents regarding emotion regulation. On the other hand, the 20 male participants collectively shared 21 critical incidents regarding emotion regulation. This is in line with studies from the past, where several theories have suggested that boys are socialised to be autonomous and independent, whilst girls are socialised to be communal and interdependent (Helgeson, 1994). According to Shields (1995) and Wills (1998), the interpersonal expression of emotions is believed to be more prevalent for women than for men as a direct result of the differing emphasis placed on various aspects of socialisation by men and women respectively. Women, regardless of culture, place a higher value on the ability to soothe and console others, maintain close interpersonal relationships, and rely on others emotionally than do males (Kashima, Yamaguchi, Choi, Gelfand, & Yuki, 1995; Samter, Whaley, Mortenson, &

Burleson, 1997; Shields, 1995; Ting-Toomey, 1991). According to research conducted by Caldwell and Peplau in 1982, women are more likely than men to engage in emotional sharing as a means of fostering intimacy and improving their own sense of well-being (Jordan, Kaplan, Miller, Stiver, & Surrey, 1991). In line with these interpretations, Ryan et al. (1994) discovered that by the early stages of adolescence, girls were less likely than boys to report turning to "no one" while coping with emotional events.

One of the more consistent findings in the research on emotions is that women are both expected to and do show greater emotional intensity and emotional expressiveness than men, and these differences hold true for both positive and negative emotions. This is true regardless of whether the emotion is positive or negative (Brody & Hall, 2008). It's possible that these disparities have their origins in the process of role development, in which women are socialised to show their emotions more openly while men are socialised to show less emotional display in their daily lives (Eagly, 1987; Grossman & Wood, 1993; Kring & Gordon, 1998). The types of emotions that females and males are supposed to display are, to a certain extent, shaped by the pressures of socialisation. Positive, relationship-facilitating emotions such as warmth and cheer are considered more role-appropriate for women than men, whereas negative, distancing emotions such as anger and hostility are viewed as more role-appropriate for men than women (Brody, 1999; Brody & Hall, 2008; Simpson & Stroh, 2004). These expectations carry over into workplaces and are perpetuated by organizational norms and practises that construct different emotional roles for women and men, according to poststructuralist feminist theorists (Weedon, 1987; Mumby & Putnam, 1992).

In most cases, the social and cultural environment, particularly the gender-stereotypical socialisation that people receive, has been shown to be responsible for the emotional differences that exist between men and women (Brody & Hall, 1993; Jansz, 2000; Shields, 2002). Emotions may be viewed as a component of the socialisation process into roles that are typically occupied by men and women (Alexander & Wood, 2000; Brody & Hall, 1993; Eagly, 1987; Eagly & Wood, 1991; Grossman & Wood, 1993). In industrialised Western countries, women have historically held greater domestic and nurturing duties than males. In these roles, the primary responsibility of women is to provide emotional support to the people around them. On the other hand, men are far more likely than women to be the ones to supply the material resources and to take on

a position in the waged economy. In addition to this, these roles imply that there are disparities in power and status, with female roles giving less of (Brody & Hall, 1993). Furthermore, a number of studies have demonstrated that women who live in collectivist cultures exhibit greater self-control when it comes to expressing negative feelings like anger, disgust, and contempt when compared to men who live in collectivist cultures as well as women who live in individualist cultures (Brody & Hall, 1993; Matsumoto et al., 1998).This was consistent with the findings of my study where women mentioned more instances when they hid/suppressed their negative emotions. Participants mentioned seven negative emotions that they suppressed workplace. When the genders were compared for restraint in showing seven negative emotions that were mentioned during the interview, it is evident that women showed a lot more restraint in display of negative emotions. In addition, there was a discrepancy in the instances women and men described during the interviews. Seven out of the twenty-six female participants mentioned experiencing either verbal abuse, sexual advances and/or blatant sexism but all of them showed restraint in their emotional display. In contrast, the experiences men described were related to refraining from showing negative emotions that they experienced during daily workplace activities or events.

An analysis of the research on people's gendered beliefs about emotion reveals that even though people believe that women are more emotional than men, they still believe that men and women feel the same amount and types of emotions (LaFrance & Banaji, 1992). In other words, it is not believed that men and women significantly differ in the degree to which they experience certain emotions; rather, it is believed that men and women significantly differ in the degree to which they openly exhibit those emotions to others. This idea does, to some extent, have some resemblance to the truth. In recent meta-analyses, researchers found no gender differences in the degree to which men and women report feeling certain emotions, such as guilt, shame, pride, and embarrassment (Else-Quest, Higgins, Allison, & Morton, 2012). However, they did find relatively large differences in the actual a that men and women are observed to express these same emotions (Durik et al., 2006, Plant et al., 2000). In addition, research that employs daily diary methodologies in which participants record their emotions in real-time has found that men and women report feeling the same types and amounts of emotion as one another. This was found to be the case when the participants were asked to compare themselves to one another (Barrett et al., 1998, Van Boven & Robinson, 2012)

According to Eagly and Wood (2012), women in general are more likely to fill domestic and caregiving positions, which often involve a certain degree of emotional expressiveness on the part of the worker. The ability to care for the emotional needs of one's family members can be inferred from behaviours such as openly expressing one's own emotions and being willing to engage in conversations about the experiences of others (Clark et al., 2004; Kelly & Hutson-Comeaux, 2000). This includes not only positive feelings like happiness, excitement, awe, interest, love, amusement, surprise, and sympathy, but also negative feelings that reflects one's own vulnerability or weakness, such as distress, worry, guilt, fear, shame, jealousy, or sadness. According to studies conducted by LaFrance et al. (2003), and Stoppard and Gruchy (1993), people feel that women should both express positive emotions toward others and also share their negative emotions with others in order to indicate their vulnerability (Gaia, 2013, Timmers et al., 2003). However, negative emotions that signal dominance or one's own sense of power, such as anger, disgust, or pride, are not suggested for women (Plant et al., 2000), and in fact, when women do display these emotions, they tend to provoke unfavourable reactions from others (Lewis, 2000). The findings from my research show a slightly different result. Women shared experiences of the instances when they refrained from showing vulnerable emotions such as self-doubt, dependency, and helplessness. However, it is important to note that women shared about these experiences even though they did not display these emotions. Thus, giving evidence that women are aware of these emotions and can share the instances when they experienced them. On the other hand, most men did not share/ report vulnerable emotions because of the rigid gender norms and expectation to maintain masculine stereotypes. This could be because, men, on the other hand, have a greater propensity to play the role of providers, and as a result, they tend to exhibit (and, in certain circumstances, are required to exhibit) a distinct set of behaviours. Men are supposed to be competent, powerful, and invulnerable, as well as in charge, because their primary responsibility is to provide for other people (Vandello, Bosson, Cohen, Burnaford, & Weaver, 2008). And the emotional display rules for men communicate these traits to others: men can explicitly show emotions that are associated with power and status (such as anger) (Tiedens, 2001, Tiedens et al., 2000), or achievement and personal accomplishment (such as pride) (Brody, 1997). Showing vulnerability, weakness, or powerlessness is severely discouraged for males (Kimmel, 2012), and revealing feelings that transmit this to others (such as anxiety, anguish, and humiliation) is stigmatised

since it gives the impression that a man is vulnerable, weak, or powerless (Gaia, 2013). Also, men suggested the negative emotions such as anger, frustration and annoyance were acceptable if it was in moderation. In contrast, only one female participant explained that the display of negative emotions in the workplace is acceptable if it is in moderation (leader). There was no significant difference in the display of positive emotions or expressions like happiness, appreciation, and pleasant demeanour.

Conform to organizational and occupational norms.

Majority of the participants mentioned that there is a requirement and an unsaid norm to be professional in the workplace. Evetts (2003) argues that professionalism is articulated in terms that align professional conduct and competence with self- and personal development. The use of the discourse of professionalism serves to inculcate "appropriate" work identities, conducts, and practices. The reconstitution of employees as professionals involves more than just a process of relabelling, it also involves the delineation of "appropriate work identities." In new and existing occupational and organizational contexts, service and knowledge workers are having to and, indeed, choosing to reconstitute themselves as self-managing and self-motivated employees (Fournier, 1999). Those workers who act like professionals are self-motivated to perform in ways the organization defines as appropriate and in return are rewarded with career promotions. These professional workers are very keen to grasp and lay claim to the normative values of professionalism. In effect, professionalism is being used to convince, cajole, and persuade employees to perform and behave in ways which the organization deems to be appropriate, effective, and efficient (Evetts, 2003). In relation to emotion regulation, professionalism was described as being polite and respectful, setting clear boundaries between work and personal lives, focusing on the job and not being led or controlled by emotions. This shows that by displaying professionalism, individuals can behave in accordance with organizational displays rule, i.e., follow the organizational display rules or professional expectations of the job.

Conform to leadership expectations and roles.

Findings show that only leaders engaged (or were aware of their) interpersonal emotion regulation. It is required of leaders to "intervene effectively and preventively" (Ashkanasy & Daus, 2002, p. 80) when employees are experiencing unpleasant emotions. Leaders are in a good position to regulate emotions interpersonally (George, 2000; Humphrey, 2002). The majority of studies that have been conducted on the topic of emotions and leadership have come to the conclusion that managing one's emotions is an essential part of being a good leader (see, for example, Côté, Lopes, Salovey & Miners (2010); Humphrey (2002); Riggio and Reichard (2008); Thiel, Connelly & Griffith (2012); Walter, Cole & Humphrey (2011)). In actuality, Toegel, Kilduff, and Anand (2013) discovered that followers anticipate their leaders to step in and assist them when they are confronted with bad feelings and guide them through the process.

The term "interpersonal emotion regulation," or "IER," refers to the conscious efforts made to affect the emotions of other individuals (Niven, 2017). In the workplace, examples of such measures may include attempting to make followers feel more enthused or to make co-workers feel less apprehensive. Niven (2017) explains that interpersonal emotion regulation is presented as a process of a. regulation, that b. has an affective target, c. is deliberate, and d. has a social target.

According to Niven et al. (2009), the process of regulating others' emotions is expressed in two sets of behaviours. Affect-improving IER involves provoking positive feelings in interaction partners (e.g., enthusiasm, inspiration), whereas affect-worsening IER elicits negative affect in others (e.g., worry, nervousness). Therefore, affect-improving interpersonal emotion regulation behaviours involve initiating, maintaining, or intensifying positive feelings in others. This can be accomplished, for instance, by highlighting a person's positive characteristics or by demonstrating authentic interest when others are going through challenging times. Affect-worsening behaviours, on the other hand, include beginning, sustaining, or escalating unpleasant sentiments in other people. One example of this type of behaviour is delivering harsh criticism and stressing the inadequacies of others. Leaders also had to make the tough choice of engaging in affect worsening interpersonal emotion regulation. Thus, showing that conforming to leadership expectation could mean deviating from cultural norms.

7.2. The real motivation for emotion regulation: Collectivism vs. Conformity

Collectivism

According to Markus and Kityama (1991) that self-construal varies among cultures. Individuals are socialized to conform to the prevailing concept of self-construal. In some cultures, individuals are considered independent and separate psychologically from other individuals. In other cultures, individuals are regarded as interdependent and continually aware of the situational context of which they are a part of the larger entity of a collective. In individualistic cultures, people behave according to self-interest and personal preferences and consider independence and self-sufficiency very important. In collectivist cultures, groups are of primary importance—individuals are secondary. In these cultures, individuals acknowledge the contributions of others to their existence. They may sacrifice self-interest to promote the interest of the collective. People in collectivist cultures are interdependent within their in-groups (family, tribe, nation, etc.), give priority to the goals of their in-groups, shape their behaviour primarily on the basis of in-group norms, and behave in a communal manner (Mills & Clark, 1982). People in collectivist cultures are especially concerned with relationships. For instance, Ohbuchi, Fukushima, and Tedeschi (1999) demonstrated that, when confronted with a conflict situation, collectivists are primarily concerned with preserving their relationship with other people. Therefore, it is evident that collectivist cultures show conformity to social, cultural and group norms. This was consistent with the finding from the study where participants showed a tendency to conform to social, cultural and group norms, in addition to the professional expectations. The findings from the study showed that participants suppressed or faked their emotions to conform to different norms and expectations. However, it was interesting to note that there were two distinct reasons for conformity. Multiple participants mentioned that they conformed for interpersonal and group needs. Having said that, more participants mentioned that they conformed to different norms and organizational expectations for personal needs.

Table 13: Instances related to collectivism.

Examples of collectivism	Incidents mentioned in relation to emotion regulation
Maintain relationship	10
Conflict avoidance	12

Conformity

According to the findings of earlier studies, conformity is defined as the process by which an individual modifies their overt conduct in such a manner that it becomes more in line with the perceived group norm (Nail, MacDonald, & Levy, 2000). Despite the fact that conformity may be explained by a variety of factors (for example, Cialdini & Goldstein, 2004; Deutsch and Gerard, 1955), the overt behaviour that it produces is always the same: To conform means to draw closer to the norm established by the group. The removal of a deviant's ability to dispute the stance that the group holds is, from the perspective of the group, the most important and significant consequence of behavioural conformity (Cialdini, 2004).

Therefore, a person may show a commitment to the group's identity (also known as identity performance; Klein, Spears, & Reicher, 2007) and collective objectives by conforming, and this may result in increased acceptance from the group (Hollander, 1960; Levine & Moreland, 1994; Moreland & Levine, 1989). Therefore, conformity may be understood as a sort of strategic conduct with the goal of attaining approval within a group. This idea is illustrated by prior research. Asch (1956), for example, conducted an experiment in which participants were asked to choose which of three lines was the shortest. The results of the experiment demonstrated that even when people are really sure of their own judgement, they conform to the opinion of a majority, even when that opinion is evidently incorrect. Similarly, in her theory of the spiral of silence, Noelle-Neumann (1974, p. 43) observed that “to the individual, not isolating himself is more important than his own judgment.” This may lead individuals holding deviant opinions to be reluctant to speak out in anticipation of negative reactions (i.e., conformity by omission; Cialdini & Trost, 1998). According to the spiral of silence idea, individuals have a tendency to avoid publicly articulating a minority position,

mostly because of a fear of being isolated (Neuwirth, Frederick, & Mayo, 2007). This fear is what causes "a self-reinforcing spiral of silence," according to the authors (Lang & Lang, 2012, p. 370).

This conceptualisation of conformity is very similar to collectivism. For the purpose of this research, I have distinguished collectivist motives of emotion regulation as stemming from a need to belong to a group and, whereas the conformist motives of emotion regulation stems from a need to protect and defend oneself. Reasons for conformity in emotion regulation include fear of losing the job, fear of being rated unfairly in performance reviews, objection to being treated as a difficult person to work with and displeasure at being a minority in the workplace. These conformity motives stem from an individualistic and personal need to protect oneself. This shows that individuals can engage in surface acting in the same way to conform to group norms for personal needs and requirements. In contrast, collectivist motives include engaging in emotion regulation to maintain relationships and avoid conflict in order to belong to the group. Thereby showing that individuals suppress or hide their emotions to conform to group norms for maintaining the harmony and interpersonal relationships.

Research has shown evidence of that fact that employees will engage in voice when they believe that it will be effective, relatively low-risk, and where top management is perceived as more supportive and open (Dutton & Ashford, 1993; Dutton et al., 2001). In this case, it is significant to note that multiple participants experienced a feeling of “being dispensable” or “replaceable”. This would be one of the contributing factors for tendency to conform to social, group and organizational norms, since the possible penalty for non-conformity can be critical for the individuals. As shown in the tables, participants engaged in surface acting to conform to different social and workplace norms because of precarious positions in the workplace, which was worsened with outbreak of the pandemic. Many participants conformed to the hierarchical expectations along with professional expectations so they that their performance reviews are not affected negatively. Women who experienced verbal abuse, sexism and sexual harassment stayed silent because they didn’t want to stand out or be seen as a difficult person to work.

Table 14: Instances related to conformity.

Reasons of conformity	Incidents mentioned in relation to emotion regulation
Fear of losing the job	14
Didn't want to affect the performance reviews	9
Didn't want to be seen as a difficult person to work with.	3
Didn't want to stand out/be minority	3

7.3. Cultural dissonance

The uncomfortable sense of discord, disharmony, confusion, or conflict for the employees is called cultural dissonance (Pedersen, 1991). As mentioned in the findings chapter, findings suggested that employees experience two different types of emotion regulation: 1. First type of cultural dissonance was when employees identified with the national culture (referred to as Type 1 Cultural dissonance), but the group identified with the organizational culture, and second type of cultural dissonance was when employees identified with the organizational culture but the group identified with the national culture (Type 2 Cultural dissonance).

There were three interesting findings:

b. Not every individual experienced cultural dissonance
c. Two types of cultural dissonance
d. Each type had a different impact on participants.

Why didn't everyone experience cultural dissonance?

As stated in the literature review, in postcolonial India, individuals' daily lives are influenced by Western ideals and norms. As Nandy (1983) puts it, 'the West is now everywhere, within the West and outside, in structures and in minds'. Furthermore, globalization has had a homogenising effect, where local cultures can be shaped by other more powerful cultures or even a global culture (Western) (Ritzer, 2010). It can be argued that the participants of the study are maintaining bi-cultural identities. All the interviews were conducted in English, showing one example of how western ways have impacted their daily lives. All the participants were university educated, and higher education in India especially for STEM subjects is mainly taught in English.

Drawing from social identity theory, which state that self-identity is a product of how a person perceives him or herself in relation to his or her predominant social group (Fraser & Burchell, 2001). Social identity occurs through the categorization of a person's identity because of interacting with others. A person makes sense of his or her identity by positioning him or herself in relation to others and identifying potential shared attributes. In turn, recognition of these shared attributes leads to the establishment of collective identities. This engenders the development of what can be termed 'primary groups' (those most important to the given individual and the shared identity under development) and, 'secondary groups' (those with weaker connectivity to the given individual/group) (Stolley, 2005). Turner (1987) developed the work by extending it with in his studies on Self-Categorization which considered how people shape identity in relation to group ideals, stereotypes and self-concept. The act of refining one's actions to become an appropriate image of what is expected in each context is the underlying principle of Turner's (1987) theory. The key notion therein is 'context' – the concern with self-perception as a personal identity to one in which social interaction plays a role in shaping identity (Haslam, Powell, & Turner, 2000). Taking social identity theory and self-categorization as theoretical lenses, bi-cultural individuals are likely to possess multiple identities (Ramarajan, 2014) which may be dynamically constructed and developed over time. The varying degree of bi-cultural identity integration resonates with the variations in multi-cultural experience (Cheng, Lee, Benet-Martínez, & Huynh, 2014).

Due to the partial, yet growing resemblance between the national and global cultures, participants are more likely to maintain a bi-cultural identity with less effort (Erez &

Gati, 2004). In addition. there is a continued presence of colonialism in India and Western MNCs are largely postcolonial spaces. Therefore, Indians are socialized into two different cultures, and they maintain their bi-cultural identity because of lasting effects of colonialism. This is one possible reason why half of the participants did to mention an experience of cultural dissonance.

Type 1 dissonance: Cultural dissonance caused by identification with national culture.

Findings show that there was no lasting effect of Type 1 cultural dissonance on the individuals who experienced it. All the participants mentioned that they stopped experiencing type 1 cultural dissonance when they socialised and started to identify with the organizational culture or started to view themselves as global citizens.

Organizational socialisation is defined as a process where a new employee learns the processes and rules of a particular role, thereby acquiring the necessary knowledge and skills to function in that role (Saks & Ashforth, 1979). During the process of organizational socialisation, the knowledge acquired by the employees can be explicit or tacit. Explicit knowledge is codified and can be easily communicated and transferred (Nonaka 1994; Anand et al. 2010). Explicit knowledge can be in the form of manuals, blueprints, procedures, policies, forecasts, inventory levels, production schedules, market intelligence data, etc. Most researchers and practitioners agree that a major part of knowledge in an organization is in tacit form (e.g., Buckman, 2004; Mooradian, 2005). Tacit knowledge is personal, context specific, and difficult to formalise and communicate (Nonaka & Takeuchi, 1995). Polanyi (1966, p. 4) concisely sums up tacit knowledge with the phrase ‘‘we know more than we can tell’’. Participants mentioned training as a means of acquiring explicit knowledge about their roles and their workplace. They also mention that working and gaining experience helped them gain tacit knowledge which enabled them in the socialisation process.

As the participants socialised, they started to identify with policies, motto, and values of the company when asked questions regarding cultural or emotional dissonance. This finding was particularly true for leaders who spoke about the action words and motto of the organization. In addition to identifying with organizational culture and values,

participants were able to reduce their cultural dissonance by forming a global identity. Global identity can be defined as a consciousness of an international society or global community transcending national boundaries, without necessarily negating the importance of state, nation, or domestic society" (Shinohara, 2004). These include creating an awareness about world events, encouraging to think globally, being a part of cross-cultural teams, having international clients and collaborations. All the participants were either part of a global team and/or had international clients.

Other factors that reduce type 1 cultural dissonance

Cultural hybridity

A large number of the participants believed that the organizational culture in the workplace largely reflected a western culture. Despite the large consensus that a western organizational culture is followed, participantsm also mentioned that many aspects of India way of life and culture that can be seen in the workplaces. Cultural hybridity is the mixing, blending and intermingling of practices, values and norms and the resultant cultural forms (Bhabha, 1994; Frenkel, 2008). Therefore, there is a blend of Indian and western values in the workplace creating culturally hybrid organizations. Different aspects of the Indian culture, values and way of life existed simultaneously with western values and norms in Western MNCs in India.

Person-Environment fit.

Person–environment fit theory suggests that "people have an innate need to fit their environments and to seek out environments that match their own characteristics" (Van Vianen, 2018; p. 77). In general, congruence is a topic that can be researched at the level of individuals, groups, occupations, or organizations. There is a significant difference between supplementary congruence, in which an individual "supplements, embellishes, or possesses characteristics which are similar to other individuals," and complementary congruence, in which a "weakness or need of the environment is off set by the strength of the individual, and vice versa" (Muchinsky & Monahan, 1987; p. 271). As a result,

supplementary fit is offered when the individual and his or her environment are similar, whereas complementary fit depicts circumstances in which an individual offers characteristic to the environment that are currently not reflected (but demanded). According to Van Vianen (2018), examples of complementary fit include person–vocation fit (e.g., a person's vocational interests match the characteristics of the vocation) and person–job fit (e.g., a person's abilities match those demanded by the job). On the other hand, examples of supplementary fit include person–supervisor, person–team, and person–organization fit (e.g., a person's characteristics or values match those of the supervisor, team, or organization).

Preference for western MNCs: Person-organization fit.

As the findings suggest that majority of the participants explicitly stated a preference in working for a Western multinational corporation. It is also important to note that no participant mentioned a dislike or opposition to working in western MNCs. The participants prefer mentioned the following reasons for their preference:

a. Employee friending policies- hiring, diversity,
b. Opportunities for growth, and learning
c. Employer brand
d. Better pay and benefits
e. More autonomy/freedom
f. Off-shore projects

The compatibility between individuals and the organizations for which they work is referred to as the person-organization fit (Kristof-Brown et al., 2005; Kristof, 1996; Verquer et al., 2003). It places more of an emphasis on the individual's compatibility with the organization as a whole as opposed to a particular role, vocation, group, or supervisor (Kristof, 1996; Verquer et al., 2003). The notion has been classified as either complementary or supplemental fit (both the organization and the individual contribute to the other's demands being met) (the organization and the individual share similar characteristics). According to Kristof-Brown et al. (2005), complementary fit can be

further subdivided into needs-supplies fit (which describes a situation in which an organization satisfies the expectations of an individual) and demands-abilities fit (the characteristics of the individual fulfil the needs of the organization).

In addition, a number of different dimensions have been used to measure the compatibility between people and their organizations. These dimensions include value congruence (Boxx, Odom, & Dunn, 1991; Judge & Cable, 1997; O'Reilly et al., 1991), goal congruence (Vancouver & Schmitt, 1991), and personality-climate congruence. Value congruence refers to the degree to which an individual's personal values align with those of the organization in which (Christiansen, Villlanova, & Mikulay, 1997).

Satisfaction with role: Person-role fit.

Similar to the preference for working in MNCs, large majority of the participants also mention that they are happy with roles in the workplace. The remaining participants had a neutral feeling about their role and none of the participants expressed negative feelings about their jobs or roles.

Person–role fit demonstrates the connection between an individual's personal characteristics and the responsibilities of his or her team role. This is quite similar to traditional conceptions of person–job fit (Edwards, 1991), although the term role is more descriptive of an individual's responsibilities within a team environment (Ilgen, 1994). Unlike the term job, which emphasises the established or formal task parts of labour, roles include both established and emergent task elements that are described by social sources such as teams (Ilgen & Hollenbeck, 1991).

Table 15 Experience of type 1 cultural dissonance

	Participants who experienced type 1 cultural dissonance	Cultural hybridity	Person-organization fit	Person-role fit
1.	FL	x	x	x
2.	ML	-	-	x
3.	ZF	x	x	x
4.	AF	-	x	x
5.	RF	x	x	x
6.	LF	-	-	x
7.	JF	x	x	x
8.	UF	x	x	neutral
9.	QF	-	x	x
10.	TF	x	x	x
11.	MF	x	x	x
12.	GF	-	x	x

Taking into account self-affirmation theory, Cohen and Sherman (2014) define self-affirmation as “an act that manifests one’s adequacy and thus affirms one’s sense of global self-integrity” (p. 337). Steele (1988) originally outlined the role of self-affirmation in coping with threat to one’s self-regard. Steele argued that people are motivated to maintain a view and experience of themselves as “competent, good, coherent, unitary, stable, capable of free choice, capable of controlling important outcomes, and so on” (p. 262).

The primary premise of self-affirmation theory is that people have a fundamental need to see themselves as valuable, worthy, and good. The requirement for a positive self is a significant factor in the behaviour of an individual. People have a tendency to ignore, misinterpret, or avoid facts that could potentially damage their sense of self-worth. On the other hand, they place a high value on, actively pursue, and naturally gravitate toward information that bolsters it (Steele, 1988). Self-affirmation, which can be defined as the process of bringing to awareness essential aspects of one's self-concept,

such as one's values, meaningful relationships, and cherished personal characteristics, is one strategy for satiating the fundamental need for self-worth. This can be accomplished in a number of ways (Sherman & Cohen, 2006; Steele, 1988). According to the self-affirmation theory, people are generally motivated to seek out such information in their surroundings. This need becomes particularly prominent after an ego threat, as people unconsciously attempt to repair their sense of self-worth, and it is this need that becomes particularly salient after an ego threat. Another key proposition of self-affirmation theory is that after attending to self-affirming information, individuals' tendency to engage in defensive processes, such as dismissal or distortion, is reduced or eliminated. This is the case because self-affirmation has already secured individuals' sense of self-worth and self-integrity, rendering these other defence mechanisms unnecessary. Therefore, self-affirmation has the beneficial consequence of making people more receptive to new ideas and confident in the face of potentially dangerous situations (Steele, 1988).

Therefore, looking that table of findings, it is evident that when individuals experienced type 1 cultural dissonance, they could reaffirm their values in other domains, thus maintaining their self-image. Cultural hybridity in the workplace helped them re-affirm their cultural values. Person-role or person-organization fit helped them affirm their self-image as valuable employee. Therefore, when individuals culturally valued sense of self is threatened, they affirm their values in other domains.

Type 2 cultural dissonance: Identifying with organizational culture in the workplace.

This type of cultural dissonance was experienced when employees identified with the organizational culture, but the group identified with the national culture Individuals who experienced type 2 cultural dissonance, also engaged in surface acting to align their behaviour with the group behaviour like individuals who experienced type 1 cultural dissonance. However, as previously mentioned some of the individuals who experienced this cultural dissonance mentioned engaging in coping strategies such as trivialisation, avoidance and group salience to deal with the emotional dissonance that resulted from engaging in surface acting. When felt and expressed emotions that are inconsistent with each other, as in the case of surface acting, are similar to the idea of

dissonant cognitions and may indeed produce the tension and stress that Hochschild (1983) proposed, similar to the negative affect and arousal associated with dissonant cognitions. However, dissonant cognitions per se may not be sufficient to produce dissonance effects. Steele and Liu (1983) also found that people have no problem tolerating cognitive inconsistency if they can affirm some important aspect of the self. In this case, inconsistency in felt and expressed emotion caused emotional dissonance. Therefore, it can be argued that these participants experienced an emotional dissonance as a result of experiencing cultural dissonance.

Drawing from self-consistency theory and self-affirmation theory, when participants' culturally valued sense of self was threatened and cannot immediately affirm this aspect of their self, it led to another form of dissonance. Self-consistency theory suggests that in order to maintain cognitive consistency between attitudes and behaviours, individuals are motivated to engage in behaviour consistent with their overall self-views (Korman, 1970). According to Korman, individuals' behavioural responses are strongly affected by the desire to maintain a consistent cognition toward self-image. That is, in order to preserve stable self-views (Swann, Stein-Seroussi, & Giesler, 1992), high self-esteem individuals generally behave in ways that maintain their positive self-views (self-enhancement strategies), whereas low self-esteem individuals generally behave in ways that maintain their negative self-views (avoidance or self-protective strategies; Crocker & Park, 2004). Such strivings are thought to bring about "stability to people's lives, rendering their experiences more coherent, orderly, and comprehensible than they would be otherwise" (Swann, 2012: 36). Thinking and behaving in ways that perpetuate one's conceptions of self (e.g., maintaining negative self-views) aids with prediction and control of perception (Swann et al., 1992). Doing so also protects one's self-esteem from further erosion that could result from uncertainty and unfamiliarity (Leary et al., 1995) because individuals' "thought processes are structured so that confirmatory information seems especially trustworthy, diagnostic, and accurate" (Swann, Griffin, Predmore, & Gaines, 1987: 881).

Findings show that when individuals who experienced cultural dissonance (type2) could not reaffirm their values, they experienced emotional dissonance. Self-consistency theory suggests that in order to maintain cognitive consistency between attitudes and behaviours, individuals are motivated to engage in behaviour consistent with their overall self-views (Korman, 1970). The failure to maintain a consistent self-image, led

to another form of dissonance. This suggest that the failure to reduce one form of dissonance can create a knock-on effect and potentially led another form of dissonance.

Chapter 8: Conclusion

8.1. Introduction

This thesis sought to provide an in-depth understanding of the process of emotional regulation within the context of Indian employees working in Western MNCs in India. A qualitative methodology was adopted for this thesis. Data was collected from 41 semi-structured interviews using Critical Incident Technique (CIT). All the interviews were conducted on Zoom or other video conferencing apps. The interviews were analysed using thematic analysis. In this final chapter, I aim to synthesise the results reported in the previous chapters, in order to draw conclusions about the emotion regulation process as it applies to Indian employees working in Western MNCs working in India. I begin this chapter by presenting the key theoretical and practical contributions of this thesis. The contributions are discussed based on the empirical results and findings of this research pertaining the motives that drive the employees' use of emotion regulation and the role of cultural dissonance in the emotional regulation process. The key limitations of the research will then be outlined. Finally, I provide a brief conclusion to end this chapter.

8.2. Theoretical contribution

In this section, I will identify this study's contributions to the theory and literature by corroborating current knowledge and presenting new insights into emotion regulation based on the findings of this study. Contributions to knowledge are presented in subsections under the following subheadings: Collectivism vs. conformity, contribution to self-consistency theory and contribution to the knowledge of cultural dissonance.

Collectivism vs. conformity

The first theoretical contribution of this research is to the understanding of the concepts of collectivism and conformity. People in collectivist cultures are especially concerned

with maintaining relationships and social harmony. Collectivists in conflict situations are primarily concerned with maintaining their relationship, thus prefer methods of conflict resolution that do not destroy relationships. Collectivist societies stress "we" consciousness, collective identity, emotional dependence, group solidarity, sharing, duties and obligations, need for stable and predetermined friendship, group decision, and particularism (Hui & Triandis, 1986; Sinha and Verma, 1987). Furthermore, people in collectivist cultures are interdependent within their in-groups (family, tribe, nation, etc.), give priority to the goals of their in-groups, shape their behaviour primarily on the basis of in-group norms, and behave in a communal manner (Mills & Clark, 1982), this showing conformity to norms. But the motive for conformity is for group and interpersonal reasons.

The research showed that many individuals conform to norms imposed by different groups and engage in emotion regulation. However, the motive in this case was protect or promote themselves. Thereby showing that individuals suppress or hide their emotions to conform to different group norms for maintaining the harmony and interpersonal relationships. On the other hand, individuals can engage in surface acting in the same way to conform to different group norms but for personal needs and requirements. Hence, conformity can be disguised as collectivism.

This finding challenges the absolute duality of self-construal theory. According to Markus and Kityama (1991) that self-construal varies among cultures. Individuals are socialized to conform to the prevailing concept of self-construal. They found that individualistic cultures tend to construe the self as separate from its social context, and thus emphasize autonomy and independence, which is independent self-construal. In contrast, collectivist cultures conventionally construe and construct the self as a constituent of a broader social context; their concept of *self* entails characteristics and qualities of the social environment, which is interdependent self-construal. It is proposed that self-construal varies among cultures based on an emphasis on either independence or interdependence (Markus & Kitayama, 1991). Therefore, it is important to study the role self-agency and personal motivations in interdependent self-construal.

Contribution to the knowledge of cultural dissonance

Rhetoric and reality

As discussed earlier, for this study cultural dissonance is conceptualised as an uncomfortable sense of discord, disharmony, confusion, or conflict (cultural dissonance) for the employees (Pedersen, 1991). The expectation was that employees are likely to experience cultural dissonance as they might identify with the national culture but the culture in the organization reflects the norms and practices of the West. However, the findings suggested that employees experience two different types of cultural dissonance:1. First type of cultural dissonance was when employees identified with the national culture, but the group identified with the organizational culture (Type 1 Cultural dissonance), and second type of cultural dissonance was when employees identified with the organizational culture, but the group identified with the national culture (Type 2 Cultural dissonance). A counterintuitive finding was that type 1 cultural dissonance did not have long-lasting or detrimental effect on the self-image/concept of the individuals who experienced it. All of individuals who experienced type 1 cultural dissonance mentioned that it was because they were new to the workplace or their roles. Furthermore, all of them mention that as they socialised and learnt about their respective roles and workplaces, they did not experience this cultural dissonance anymore. On the other hand, individuals who experienced type 2 dissonance mention about its impact on their self-image and/or general wellbeing.

This shows the importance of taking into context when exploring the concept of cultural dissonance. Indians, particularly "English-educated middle class" have shown the ability to maintain bi-cultural identities. This is due to the fact that there is a continued presence of colonialism in India and Western MNCs are largely postcolonial spaces. Therefore, Indians are socialized into two different cultures, and they maintain their bi-cultural identity because of lasting effects of colonialism along with homogenization of cultures through globalization. Hence, cultural dissonance should be understood within in its context.

Contribution to self-affirmation and self-consistency theory

This study makes an important contribution to self-affirmation and self-consistency theory. The findings suggested that when the individual's culturally valued sense of self was threatened, they attempted to reaffirm their values in other domains, thus maintaining their self-image. Cultural hybridity in the workplace helped them re-affirm their cultural values. Person-role or person-organization fit helped them affirm their self-image as a valuable employee. Therefore, when individual's culturally valued sense of self is threatened, they affirm their values in other domains. This suggests the importance of Person-Environment fit a potential dissonance reduction strategy in the workplace.

Findings show that when individuals who experienced cultural dissonance (type 2 cultural dissonance) could not reaffirm their values, they experienced emotional dissonance. Self-consistency theory suggests that in order to maintain cognitive consistency between attitudes and behaviours, individuals are motivated to engage in behaviour consistent with their overall self-views (Korman, 1970). The failure to maintain a consistent self-image, led to another form of dissonance. This suggest that the failure to reduce one form of dissonance can create a knock-on effect and potentially led another form of dissonance.

8.3. Practical contributions

This research would provide valuable insights on how employees can learn and perform effectively in different cultures during different types of international expansion. In addition, India is home to many outsourced services. In fact, India handles more than half of the world's IT outsourcing. That has earned it the nickname "the world's back office." More than 60% of those operations support clients in the U.S. — everything from credit card companies and airlines to essential emergency services such as hospitals, police, and fire departments. Previous research has suggested that working in outsourced services in India like call centres has been largely unfavourable for the employees because of the amount and frequency of emotion regulation that the employees have to engage in (Pandey, 2018) In addition, call-centre employees are given western names and have to engage with western clients while speaking in perfect

American accent (Ranjan-Rankin, 2018). The finding of this study with be helpful in experience of emotional experiences and cultural dissonance in call-centre employees. It might also be useful in developing a training toolkit to help employees socialise effectively.

Another contribution of this study is in the in the field of Higher education. The American business model, which was considered the paradigm for success, has been largely replicated with little or no modification in several developing countries including India. Most management ideas and practices evolved from the west are cantered on core American values and hence they cannot and should not be blindly imported to developing countries such as India where the cultural, social, political, economic, and judicial environments are vastly different from that of the United States. Kumar and Dash (2011) discovered that Indian management education is a replica of Western management education. This shows that the results of the study can be useful for academics and students in the situation.

4.7. Limitations and directions for future research

As with most research the present study has its limitations. The findings of this research cannot be generalised, and caution should be taken in using them. The participants of the study were data analysts and engineers. The results of the study may not be applicable to another group of professionals. It is also important to note that the research was carried out in a specific culture with a specific group of participants. The experience of culture dissonance could be very different in a different population. Therefore, there is a need for more cross-cultural research to understand the experience of cultural dissonance.

It is important to note that participants only mentioned incidents when they suppressed or faked emotions in the workplace (surface acting). Participants mentioned instances when they showed emotions without inhibitions. These instances were examples of genuine displays of emotions, where they did not make an effort to regulate any emotions. However, instances of deep acting were not mentioned during the interviews. There are multiple possible explanations as to why there were no instances of deep

acting-participants were not engaging in deep acting or they were unable to differentiate between surface acting and deep acting.

Zapf (2002), theorised surface acting and deep acting from the perspective of action theory. According to this theory, deep acting would partly involve conscious processes at the intellectual level of action regulation. In other words, the person actively tries to influence his or her inner feelings to bring them in line with the emotions required by the organization. By contrast, surface acting is more likely to be triggered at the level of flexible action patterns—this implies that it is partly a routine process and does not necessarily involve conscious processes. Hence, employees may not be engaging in deep acting as it is more effortful when compared to surface acting.

Another explanation is that participants were unable to differentiate between surface acting and deep acting. Gabriel and Diefendorff (2015) found that surface acting and deep acting were used simultaneously to manage emotional labour demands in their experimental study. Although the study used experimental methods, they still relied on participants' self-ratings of surface acting and deep acting; in other words, they could not measure the effort used for emotional labour directly.

It is, therefore, important to explore the reason as why there were no instance of deep acting in this research. To overcome this limitations, future studies in this area could use diary methods. Diary methods gives the participants the opportunity to reflect and document incidents more frequently.

In addition, there was a general opinion, particularly with male participants that emotions are detrimental and unnecessary in the workplace. Therefore, I experienced difficulty when conducting some interviews. For this reason, some of participants could not recall any instances regarding emotion regulation as they have deemed the emotional experiences unimportant in the workplace. This limitation can also be overcome with incorporating diary method as it allows the participants to reflect more and document incidents more frequently.

All the interviews were conducted between the months of March, 2020 and August, 2020 after the announcement of first lockdown in India. This affected the findings of the study, as most participants mentioned they had an increased workload and poor work life balance. In addition, many of the participants experienced job insecurity which affected their emotion regulation. Therefore, the results of the study might be moderately different if the research was carried out during a different time.

4.8.Summary

This thesis addressed the research questions and provided new insights on the emotion regulation process and the experience of cultural dissonance in Indian employees working in western multinational. The study has addressed the gaps in the literature and has made three key theoretical contribution. The first theoretical contribution of this research is to the understanding of the difference in collectivism and conformity. The findings of the study showed that conformity can be disguised as collectivism. Therefore, it is important to understand the motives in emotion regulation along with process and outcome.

The second theoretical contribution of the research is in contributing to the understanding of cultural dissonance. The author observed that there were two types of cultural dissonance, and first type of cultural dissonance is when employees identified with the national culture, but the group identified with the organizational culture (type1), and second type of cultural dissonance was when employees identified with the organizational culture, but the group identified with the national culture (type 2). Findings suggested that organizational socialisation was an effective dissonance reduction strategy for the first type of culture dissonance. Therefore, the ability of Indians in maintain their bi-cultural identities helped deal with this type of dissonance.

On the other hand, individuals who experienced the second type of cultural dissonance usually experienced an emotional dissonance. Drawing from self-affirmation theory and self-consistency theory, when participants' culturally valued sense of self was threatened and they cannot immediately affirm this aspect of their self, it led to another form of dissonance. The failure to maintain a consistent self-image, led to another form of dissonance. This suggest that the failure to reduce one form of dissonance can create

a knock-on effect and potentially led another form of dissonance. This is the third theoretical contribution of this thesis.

References

Aktas, M., Gelfand, M. J., & Hanges, P. J. (2016). Cultural tightness–looseness and perceptions of effective leadership. *Journal of Cross-Cultural Psychology*, *47*(2), 294-309.

Alexander, M. G., & Wood, W. (2000). emotions: A social role interpretation. Gender and emotion: *Social psychological perspectives*, 189.

Allen, J. A., Diefendorff, J. M., & Ma, Y. (2014). Differences in emotional labor across cultures: A comparison of Chinese and US service workers. *Journal of Business and Psychology*, 29(1), 21-35.

Anderson, B. (2020). Imagined communities: Reflections on the origin and spread of nationalism. In *The new social theory reader* (pp. 282-288). Routledge.

Aron, A., Fisher, H., Mashek, D. J., Strong, G., Li, H., & Brown, L. L. (2005). Reward, motivation, and emotion systems associated with early-stage intense romantic love. *Journal of neurophysiology*, *94*(1), 327-337.

Aronson, E. (1969). The theory of cognitive dissonance: A current perspective. In *Advances in experimental social psychology* (Vol. 4, pp. 1-34). Academic Press.

Aronson, E. (1999). The power of self-persuasion. *American Psychologist*, *54*(11), 875.

Aronson, E., & Carlsmith, J. M. (1962). Performance expectancy as a determinant of actual performance. *The Journal of Abnormal and Social Psychology*, *65*(3), 178.

Ashford, S. J., Lee, C., & Bobko, P. (1989). Content, cause, and consequences of job insecurity: A theory-based measure and substantive test. *Academy of Management journal*, 32(4), 803-829.

Ashforth, B. E., & Humphrey, R. H. (1993). Emotional labor in service roles: The influence of identity. *Academy of management review*, 18(1), 88-115.

Ashforth, B. E., & Tomiuk, M. A. (2000). Emotional labour and authenticity: views from service agents. *Emotion in organizations*, 184.

Ashforth, B. E., Sluss, D. M., & Saks, A. M. (2007). Socialization tactics, proactive behavior, and newcomer learning: Integrating socialization models. *Journal of vocational behavior*, *70*(3), 447-462.

Ashkanasy, N. M., Härtel, C. E., & Daus, C. S. (2002). Diversity and emotion: The new frontiers in organizational behavior research. *Journal of management*, 28(3), 307-338.

Ashkanasy, N. M., Härtel, C. E., & Zerbe, W. J. (2016). Introduction. In *Emotions and Organizational Governance* (pp. xvii-xviii). Emerald Group Publishing Limited.

Atwater, L. E., & Yammarino, F. J. (1992). Does self-other agreement on leadership perceptions moderate the validity of leadership and performance predictions? *Personnel Psychology*, *45*(1), 141-164.

Avey, J., Wernsing, S. T., Luthans, F. (2008). Can positive employees help positive organizational change? Impact of psychological capital and emotions on relevant attitudes and behaviors. *Journal of Applied Behavioral Science*, 44, 48-70.

Bakker, A. B., & Bal, M. P. (2010). Weekly work engagement and performance: A study among starting teachers. *Journal of Occupational and Organizational Psychology*, *83*(1), 189-206.

Bandura, A. (1986). Fearful expectations and avoidant actions as coeffects of perceived self-inefficacy.

Barkema, H. G., Bell, J. H., & Penning, J. M. (1996). Foreign entry, cultural barriers, and propositions. *Strategic Management Journal,* 17(2), 151-166.

Baumeister, R. F., Bratslavsky, E., Muraven, M., & Tice, D. M. (1998). Ego depletion: Is the active self a limited resource?. *Journal of personality and social psychology*, *74*(5), 1252.

Berry, J. W. (1997). Immigration, acculturation, and adaptation. *Applied psychology*, *46*(1), 5-34.

Bird, A., & Stevens, M. J. (2003). Toward an emergent global culture and the effects of globalization on obsolescing national cultures. *Journal of International Management*, *9*(4), 395-407.

Bond, M. H. (2002). Reclaiming the individual from Hofstede's ecological analysis – a 20-year odessey: comment on Oyserman et al. (2002). *Psychological Bulletin*, 128, 73–77.

Bono, J. E., & Vey, M. A. (2007). Personality and emotional performance: Extraversion, neuroticism, and self-monitoring. *Journal of occupational health psychology*, *12*(2), 177.

Bono, J. E., & Ilies, R. (2006). Charisma, positive emotions and mood contagion. *The Leadership Quarterly*, *17*(4), 317-334.

Boss, A. D., & Sims Jr, H. P. (2008). Everyone fails! Using emotion regulation and self-leadership for recovery. *Journal of Managerial Psychology*, *23*(2), 135-150.

Brewer, M. B., & Kramer, R. M. (1985). The psychology of intergroup attitudes and behavior. Annual review of psychology, 36(1), 219-243.

Brody, L. R., & Hall, J. A. (1993). Gender and emotion. The Guilford Press.

Brotheridge, C. M., & Lee, R. T. (2003). Development and validation of the emotional labour scale. *Journal of Occupational and Organizational Psychology*, *76*(3), 365-379.

Brotheridge, C. M., & Lee, R. T. (2008). The emotions of managing: An introduction to the special issue. *Journal of managerial psychology*, *23*(2), 108-117.

Brundin, E., Patzelt, H., & Shepherd, D. A. (2008). Managers' emotional displays and employees' willingness to act entrepreneurially. *Journal of Business Venturing*, *23*(2), 221-243.

Brunell, A. B., Kernis, M. H., Goldman, B. M., Heppner, W., Davis, P., Cascio, E. V., & Webster, G. D. (2010). Dispositional authenticity and romantic relationship functioning. *Personality and Individual Differences*, *48*(8), 900-905.

Butler, E. A., Lee, T. L., & Gross, J. J. (2007). Emotion regulation and culture: Are the social consequences of emotion suppression culture-specific?. *Emotion*, *7*(1), 30.

Caldwell, M. A., & Peplau, L. A. (1982). Sex differences in same-sex friendship. *Sex roles*, 8(7), 721-732.

Carsten, M. K., Uhl-Bien, M., West, B. J., Patera, J. L., & McGregor, R. (2010). Exploring social constructions of followership: A qualitative study. *The leadership quarterly*, *21*(3), 543-562.

Carver, C. S., & Scheier, M. F. (2004). Self-regulation of action and affect. *Handbook of self-regulation: Research, theory, and applications*, 13-39.

Cashman, J., Dansereau Jr, F., Graen, G., & Haga, W. J. (1976). Organizational understructure and leadership: A longitudinal investigation of the

managerial role-making process. *Organizational Behavior and Human Performance*, *15*(2), 278-296.

Chao, G. T., O'Leary-Kelly, A. M., Wolf, S., Klein, H. J., & Gardner, P. D. (1994). Organizational socialization: Its content and consequences. *Journal of Applied psychology*, *79*(5), 730.

Cheng, C. Y., Lee, F., Benet-Martínez, V., & Huynh, Q. L. (2014). Variations in multicultural experience: Influence of bicultural identity integration on socio-cognitive processes and outcomes.

Cheung, F. Y. L., & Tang, C. S. K. (2009). Quality of work life as a mediator between emotional labor and work family interference. *Journal of Business and Psychology*, *24*(3), 245-255.

Chi, S. C. S., & Liang, S. G. (2013). When do subordinates' emotion-regulation strategies matter? Abusive supervision, subordinates' emotional exhaustion, and work withdrawal. *The Leadership Quarterly*, *24*(1), 125-137.

Child, J., Faulkner, D., & Pitkethly, R. (2001). The management of international acquisitions. Oxford University Press.

Cialdini, R. B., & Trost, M. R. (1998). Social influence: Social norms, conformity and compliance.

Clark, C. (1990). Emotions and micropolitics in everyday life: Some patterns and paradoxes of "place.". Research agendas in the sociology of emotions, 305-333.

Clark, M. S., & Brissette, I. (2000). Relationship beliefs and emotion: Reciprocal effects. *Emotions and beliefs: How feelings influence thoughts*, 212-240.

Conway, M., Di Fazio, R., & Mayman, S. (1999). Judging others' emotions as a function of the others' status. *Social Psychology Quarterly*, 291-305.

Côté S (2005). A social interaction model of the effects of emotion regulation on work strain. *Academy of Management Review* 30(3): 509–530.

Côté, S., Lopes, P. N., Salovey, P., & Miners, C. T. (2010). Emotional intelligence and leadership emergence in small groups. *The Leadership Quarterly*, 21(3), 496-508.

Côté, S., Van Kleef, G.A. & Sy, T. (2013). The social effects of emotion regulation in organizations. In Grandey, A.A., Diefendorff, J.M. and Rupp, D.E. (eds), *Emotional*

Labor in the 21st Century: Diverse Perspectives on the Psychology. New York, NY: Routledge, pp. 288–294.

Cropanzano, R., Rupp, D. E., & Byrne, Z. S. (2003). The relationship of emotional exhaustion to work attitudes, job performance, and organizational citizenship behaviors. *Journal of Applied psychology*, *88*(1), 160.

Cushman, D. P., & King, S. S. (1985). National and organizational cultures in conflict resolution: Japan, the United States, and Yugoslavia. Communication, culture, and organizational processes, 9, 114-133.

Damen, F., Van Knippenberg, B., & Van Knippenberg, D. (2008). Affective match in leadership: Leader emotional displays, follower positive affect, and follower performance. *Journal of Applied Social Psychology*, *38*(4), 868-902.

Dawis, R. V. (1992). The individual differences tradition in counseling psychology. *Journal of Counseling Psychology*, *39*(1), 7.

Dawis, R. V., & Lofquist, L. H. (1984). A psychological theory of work adjustment: An individual differences model and its application. *Minneapolis: University of Minnesota*.

De Leersnyder, Jozefien, Michael Boiger, and Batja Mesquita. "Cultural regulation of emotion: Individual, relational, and structural sources." *Frontiers in psychology* 4 (2013): 55.

Demirbag, M., Glaister, K. W., & Tatoglu, E. (2007). Institutional and transaction cost influences on MNEs' ownership strategies of their affiliates: Evidence from an emerging market. Journal of World Business, 42(4), 418-434.

Devine, P. G., Tauer, J. M., Barron, K. E., Elliot, A. J., & Vance, K. M. (1999). Moving beyond attitude change in the study of dissonance-related processes.

Diefendorff, J. M. & Richard, E. (2003). "Antecedents and consequences of emotional display rule perceptions", *Journal of Applied Psychology*, Vol. 88, No. 2, pp. 284-294.

Diefendorff, J. M. & Gosserand, R. H. (2003). "Understanding the emotional labor process: a control theory perspective", *Journal of Organizational Behavior*, Vol. 24, No.8, pp. 945-959.

Diefendorff, J. M. & Greguras, G. J. (2009). "Contextualizing emotional display rules: Taking a closer look at targets, discrete emotions, and behavior responses", *Journal of Management*, Vol. 35, No.4, pp. 880-898.

Diefendorff, J. M., & Richard, E. M. (2003). Antecedents and consequences of emotional display rule perceptions. Journal of applied psychology, 88(2), 284.

Diefendorff, J. M., Richard, E. M. & Croyle, M. H. (2006). "Are emotional display rules formal job requirements? Examination of employee and supervisor perceptions", *Journal of Occupational and Organizational Psychology*, Vol.79, No. 2, pp. 273-298.

Diener, E. (1984). Subjective well-being. *Psychological bulletin*, *95*(3), 542.

Diener, E., & Larsen, R. J. (1993). The experience of emotional well-being.

Dorfman, P. W., Sully de Luque, M., Hanges, P., & Javidan, M. (2010). Strategic leadership across cultures: The new GLOBE multinational study. In *Academy of Management annual meeting, Montreal, Canada*.

Dutton, J. E., & Ashford, S. J. (1993). Selling issues to top management. *Academy of management review*, *18*(3), 397-428.

Dutton, J. E., Ashford, S. J., O'Neill, R. M., & Lawrence, K. A. (2001). Moves that matter: Issue selling and organizational change. *Academy of Management journal*, *44*(4), 716-736.

Dworkin, R. (1986). Autonomy and the demented self. *The Milbank Quarterly*, 4-16.

Eagly, A. H. (1987). Reporting sex differences.

Eagly, A. H., & Wood, W. (1991). Explaining sex differences in social behavior: A meta-analytic perspective. Personality and social psychology bulletin, 17(3), 306-315.

Earley, P. C. (1994). Self or group? Cultural effects of training on self-efficacy and performance. *Administrative Science Quarterly*, 89-117.

Edwards, J. R. (1992). A cybernetic theory of stress, coping, and well-being in organizations. *Academy of management review*, *17*(2), 238-274.

Edwards, J. R., & Rothbard, N. P. (1999). Work and family stress and well-being: An examination of person-environment fit in the work and family domains. *Organizational behavior and human decision processes*, *77*(2), 85-129.

Edwards, J. R., Caplan, R. D., & Van Harrison, R. (1998). Person-environment fit theory. *Theories of organizational stress*, *28*, 67.

Eid, M., & Diener, E. (2009). Norms for experiencing emotions in different cultures: Inter-and intranational differences. *In Culture and well-being* (pp. 169-202). Springer, Dordrecht.

Eid, M., & Diener, E. (2001). Norms for experiencing emotions in different cultures: inter-and intranational differences. *Journal of Personality and social Psychology*, *81*(5), 869.

Ekman, P. (1973). Cross-cultural studies of facial expression. Darwin and facial expression: A century of research in review, 169222(1).

Ekman, P., Friesen, W. V., & O'sullivan, M. (1988). Smiles when lying. *Journal of personality and social psychology*, *54*(3), 414.

Ellis, R. J., & Thompson, F. (1997). Culture and the environment in the Pacific Northwest. *American political science review*, *91*(4), 885-897.

Else-Quest, N. M., Higgins, A., Allison, C., & Morton, L. C. (2012). Gender differences in self-conscious emotional experience: a meta-analysis. *Psychological bulletin*, *138*(5), 947.

Engle, E. M., & Lord, R. G. (1997). Implicit theories, self-schemas, and leader-member exchange. *Academy of Management Journal*, *40*(4), 988-1010.

Erez, M., & Gati, E. (2004). A dynamic, multi-level model of culture: from the micro level of the individual to the macro level of a global culture. *Applied Psychology*, *53*(4), 583-598.

Eyben, R., Harris, C., & Pettit, J. (2006). Introduction: exploring power for change. *IDS bulletin*, *37*(6), 1-10.

Farh, J. L., & Cheng, B. S. (2000). A cultural analysis of paternalistic leadership in Chinese organizations. In *Management and organizations in the Chinese context* (pp. 84-127). Palgrave Macmillan, London.

Festinger, L. (1957). Social comparison theory. *Selective Exposure Theory*, *16*, 401.

Festinger, L., & Carlsmith, J. M. (1959). Cognitive consequences of forced compliance. *The journal of abnormal and social psychology*, *58*(2), 203.

Fields, D. L. (2007). Determinants of follower perceptions of a leader's authenticity and integrity. *European Management Journal*, *25*(3), 195-206.

Fishbach, A. (2009). The function of value in self-regulation. *Journal of Consumer Psychology*, *19*(2), 129-133.

Fraser, C., Burchell, B., Duveen, G., & Hay, D. (2001). A brief introduction. *Introducting Social Psychology Polity*, 01-05.

Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American psychologist*, *56*(3), 218.

French, J. R., Caplan, R. D., & Van Harrison, R. (1982). *The mechanisms of job stress and strain* (Vol. 7). Chichester [Sussex]; New York: J. Wiley.

Frijda, N. H. (1986). *The emotions*. Cambridge University Press.

Frijda, N. H. (2007). What might emotions be? Comments on the Comments. *Social Science Information*, *46*(3), 433-443.

Frijda, N. H. (2009). Emotion experience and its varieties. *Emotion Review*, *1*(3), 264-271.

Frijda, N. H., & Sundararajan, L. (2007). Emotion refinement: A theory inspired by Chinese poetics. *Perspectives on Psychological Science*, *2*(3), 227-241.

Gardner, W. L., Avolio, B. J., & Walumbwa, F. O. (2005). Authentic leadership development: Emergent trends and future directions. *Authentic leadership theory and practice: Origins, effects and development*, 387-406.

Gardner, William L., Dawn Fischer, and James G. Jerry Hunt. "Emotional labor and leadership: A threat to authenticity?." *The Leadership Quarterly* 20.3 (2009): 466-482.

Gentry, W. A., Yip, J., & Hannum, K. M. (2010). Self–Observer Rating Discrepancies of Managers in Asia: A study of derailment characteristics and behaviors in Southern and Confucian Asia. *International Journal of Selection and Assessment*, *18*(3), 237-250.

George, J. M. (2000). Emotions and leadership: The role of emotional intelligence. *Human relations*, 53(8), 1027-1055.

Gewirth, A. (1988). Ethical universalism and particularism. *The Journal of Philosophy*, *85*(6), 283-302.

Gibson, D. E., & Schroeder, S. J. (2002). Grinning, frowning, and emotionless: Agent perceptions of power and their effect on felt and displayed emotions in influence attempts. Managing emotions in the workplace, 184-211.

Gibson, D. E., & Schroeder, S. J. (2002). Grinning, frowning, and emotionless: Agent perceptions of power and their effect on felt and displayed emotions in influence attempts. *Managing emotions in the workplace*, 184-211.

Glasø, L., & Einarsen, S. (2006). Experienced affects in leader–subordinate relationships. *Scandinavian Journal of Management*, *22*(1), 49-73.

Glasø, L., & Einarsen, S. (2008). Emotion regulation in leader–follower relationships. *European Journal of Work and Organizational Psychology*, *17*(4), 482-500.

Glaso, L., Ekerholt, K., Barman, S., & Einarsen, S. (2006). The instrumentality of emotion in leader-subordinate relationships. International Journal of Work Organization and Emotion, 1(3), 255-276.

Glasø, L., Matthiesen, S. B., Nielsen, M. B., & Einarsen, S. (2007). Do targets of workplace bullying portray a general victim personality profile?. *Scandinavian journal of psychology*, *48*(4), 313-319.

Graen, G., & Cashman, J. F. (1975). A role-making model of leadership in formal organizations: A developmental approach. *Leadership frontiers*, *143*, 165.

Grandey, A. A. (2000). Emotional regulation in the workplace: A new way to conceptualize emotional labor. *Journal of occupational health psychology*, *5*(1), 95.

Grandey, A. A. (2003). When "the show must go on": Surface acting and deep acting as determinants of emotional exhaustion and peer-rated service delivery. *Academy of management Journal*, 46(1), 86-96.

Grandey, A. A., Tam, A. P., & Brauburger, A. L. (2002). Affective states and traits in the workplace: Diary and survey data from young workers. Motivation and emotion, 26(1), 31-55.

Grandey, A., Diefendorff, J., & Rupp, D. E. (Eds.). (2013). *Emotional labor in the 21st century: Diverse perspectives on emotion regulation at work*. Routledge.

Green, J., & Thorogood, N. (2013). Beginning data analysis. *Qualitative Methods for Health Research. 3rd ed. London: SAGE Publications Ltd*, 209-17.

Green, S. G., Anderson, S. E., & Shivers, S. L. (1996). Demographic and organizational influences on leader–member exchange and related work attitudes. *Organizational behavior and human decision processes*, *66*(2), 203-214.

Greenhalgh, L., & Rosenblatt, Z. (1984). Job insecurity: Toward conceptual clarity. *Academy of Management review*, 9(3), 438-448.

Griffiths, P., Scarantino, A., Robbins, P., & Aydede, M. (2009). The Cambridge handbook of situated cognition.

Gross, J. J. (1998). The emerging field of emotion regulation: an integrative review. *Review of general psychology*, *2*(3), 271.

Gross, J. J., & John, O. P. (2003). Individual differences in two emotion regulation processes: implications for affect, relationships, and well-being. *Journal of personality and social psychology*, *85*(2), 348.

Gross, J. J., & Jazaieri, H. (2014). Emotion, emotion regulation, and psychopathology: An affective science perspective. *Clinical Psychological Science*, *2*(4), 387-401.

Grossman, M., & Wood, W. (1993). Sex differences in intensity of emotional experience: a social role interpretation. *Journal of personality and social psychology*, 65(5), 1010.

Gutierrez, B., Spencer, S. M., & Zhu, G. (2012). Thinking globally, leading locally: Chinese, Indian, and Western leadership. *Cross Cultural Management: An International Journal*, *19*(1), 67-89.

Hariri, A. R., & Forbes, E. E. (2007). Genetics of emotion regulation. *Handbook of emotion regulation*, 110-132.

Harmon-Jones, E. E., & Mills, J. E. (1999). Cognitive dissonance: Progress on a pivotal theory in social psychology. In *Scientific Conferences Program, 1997, U Texas, Arlington, TX, US; This volume is based on papers presented at a 2-day conference at the University of Texas at Arlington, winter 1997.*. American Psychological Association.

Härtel, C. E., Ashkanasy, N. M., & Zerbe, W. J. (2011). Overview: What have we learned? Ten years on. In *What Have We Learned? Ten Years On* (pp. 1-12). Emerald Group Publishing Limited.

Hartel, W. J. Zerbe, & N. M. Ashkanasy (Eds.), Emotion in Organizational Behavior (pp. 250–283). New Jersey: Erlbaum.

Heider, F. (1958). The naive analysis of action.

Helgeson, V. S. (1994). Relation of agency and communion to well-being: Evidence and potential explanations. *Psychological bulletin*, *116*(3), 412.

Hochschild, A. (1979). "Emotion work, feeling rules and social structure", *American Journal of Sociology*,Vol.85,pp.551-75.

Hochschild, A. (1983). *The Managed Heart: Commercialization of Human Feeling*, University of California Press, Berkeley, CA.

Hochschild, A. R. (1975). Disengagement theory: A critique and proposal. *American Sociological Review*, 553-569.

Hofstede G (1980). *Cultures Consequences*. Thousand Oaks: Sage.

Hofstede, G. (1980). Motivation, leadership, and organization: do American theories apply abroad?. *Organizational dynamics*, 9(1), 42-63.

Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions and organizations across nations. Thousand Oaks, CA: SAGE Publications

Hofstede, G. (2012). itim International. *Geert Hofstede cultural dimensions.< www. geert-hofstede. com>(Accessed on April 24, 2018)*.

Hogg, M. A., van Knippenberg, D., & Rast III, D. E. (2012). The social identity theory of leadership: Theoretical origins, research findings, and conceptual developments. *European Review of Social Psychology*, *23*(1), 258-304.

Hollander, E. P. (1960). Competence and conformity in the acceptance of influence. *The Journal of Abnormal and Social Psychology*, *61*(3), 365.

Hoshino-Browne, E., Zanna, A. S., Spencer, S. J., Zanna, M. P., Kitayama, S., & Lackenbauer, S. (2005). On the cultural guises of cognitive dissonance: The case of Easterners and Westerners. *Journal of personality and social psychology*, *89*(3), 294.

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (Eds.). (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Sage publications.

House, R., Javidan, M., & Dorfman, P. (2001). Project GLOBE: an introduction. *Applied Psychology*, *50*(4), 489-505.

Humphrey, R. H. (2002). The many faces of emotional leadership. *The leadership quarterly*, 13(5), 493-504.

Humphrey, R. H., Ashforth, B. E., & Diefendorff, J. M. (2015). The bright side of emotional labor. *Journal of Organizational Behavior*, *36*(6), 749-769.

Inglehart, R., & Baker, W.E. (2000). Modernization, cultural change, and the resistance of traditional values. *American Sociological Review,* 65(Feb.), 19–51

Inoguchi, T., & Shin, D. C. (2009). The quality of life in Confucian Asia: From physical welfare to subjective well-being. *Social Indicators Research*, *92*(2), 183-190.

Jansz, J. (2000). Masculine identity and restrictive emotionality. Gender and emotion: *Social psychological perspectives*, 166-186.

John, O. P., & Gross, J. J. (2004). Healthy and unhealthy emotion regulation: Personality processes, individual differences, and life span development. *Journal of personality*, *72*(6), 1301-1334.

Jordan, J. V., Kaplan, A. G., Stiver, I. P., Surrey, J. L., & Miller, J. B. (1991). Women's growth in connection: Writings from the Stone Center. guilford press.

Jordan, J. V., Kaplan, A. G., Stiver, I. P., Surrey, J. L., & Miller, J. B. (1991). *Women's growth in connection: Writings from the Stone Center*. guilford press.

Jordan, J. V., Kaplan, A. G., Stiver, I. P., Surrey, J. L., & Miller, J. B. (1991). *Women's growth in connection: Writings from the Stone Center*. guilford press.

Joseph, D. L., Jin, J., Newman, D. A., & O'boyle, E. H. (2015). Why does self-reported emotional intelligence predict job performance? A meta-analytic investigation of mixed EI. *Journal of Applied Psychology*, *100*(2), 298.

Kafetsios, K., Athanasiadou, M. and Dimou, N. (2014). Leaders' and subordinates' attachment orientation, emotion regulation and affect at work: a multilevel analysis. *Leadership Quarterly*, 25, pp. 512–527.

Kaplan, A., & Flum, H. (2009). Motivation and identity: The relations of action and development in educational contexts—An introduction to the special issue. *Educational Psychologist*, 44(2), 73-77.

Kashima, Y., Yamaguchi, S., Kim, U., Choi, S. C., Gelfand, M. J., & Yuki, M. (1995). Culture, gender, and self: A perspective from individualism-collectivism research. *Journal of personality and social psychology*, 69(5), 925.

Kekes, J. (1983). Contancy and purity. *Mind*, *92*(368), 499-518.

Keltner, D., & Haidt, J. (1999). Social functions of emotions at four levels of analysis. *Cognition & Emotion*, *13*(5), 505-521.

Kernis, M. H., & Goldman, B. M. (2006). A multicomponent conceptualization of authenticity: Theory and research. *Advances in experimental social psychology*, *38*, 283-357.

Kim, J. (2018). The Effects of Relative Organizational Tenure on Job Behaviors in the Public Sector. *Public Personnel Management*, 0091026017753646.

Kitayama, S., Mesquita, B., & Karasawa, M. (2006). Cultural affordances and emotional experience: socially engaging and disengaging emotions in Japan and the United States. *Journal of personality and social psychology*, *91*(5), 890.

Klein, O., Spears, R., & Reicher, S. (2007). Social identity performance: Extending the strategic side of SIDE. *Personality and Social Psychology Review*, *11*(1), 28-45.

Kogut, B., & Singh, H. (1988). The effect of national culture on the choice of entry mode. *Journal of international business studies*, 19(3), 411-432.

Kozlowski, S. W., & Klein, K. J. (2000). A multilevel approach to theory and research in organizations: Contextual, temporal, and emergent processes.

Kring, A. M., & Gordon, A. H. (1998). Sex differences in emotion: expression, experience, and physiology. *Journal of personality and social psychology*, *74*(3), 686.

Kristof-Brown, A. L., Zimmerman, R. D., & Johnson, E. C. (2005). Consequences of individuals' fit at work: A meta-analysis of person–job, person–organization, person–group, and person–supervisor fit. *Personnel Psychology*, 58, 281–342.

Lawrence, S.A., Troth, A.C., Jordan, P.J. and Collins, A. (2011). A review of emotion regulation and development of a framework for emotion regulation in the workplace. In Perrewe, P. and Ganster, D. (eds), *Research in Occupational Stress and Well-being*, Vol. 9. Bingley: Emerald, pp. 197–263.

Lazarus, R. S., & Folkman, S. (1984). Coping and adaptation. *The handbook of behavioral medicine*, 282-325.

Lee, C., An, M., & Noh, Y. (2015). The effects of emotional display rules on flight attendants' emotional labor strategy, job burnout and performance. *Service Business*, *9*(3), 409-425.

Lerner, J. S., & Keltner, D. (2001). Fear, anger, and risk. *Journal of personality and social psychology*, *81*(1), 146.

Lerner, J. S., & Tiedens, L. Z. (2006). Portrait of the angry decision maker: How appraisal tendencies shape anger's influence on cognition. *Journal of behavioral decision making*, *19*(2), 115-137.

Leroy, H., Anseel, F., Gardner, W. L., & Sels, L. (2015). Authentic leadership, authentic followership, basic need satisfaction, and work role performance: A cross-level study. *Journal of Management*, *41*(6), 1677-1697.

Little, L.M., Kluemper, D., Nelson, D.L. and Gooty, J. (2012). Development and validation of the Interpersonal Emotion Management Scale. *Journal of Occupational and Organizational Psychology*, 85, pp. 407–420.

Locke, E. A. (1969). What is job satisfaction?. *Organizational behavior and human performance*, *4*(4), 309-336.

Lopes, P. N., Salovey, P., Côté, S., Beers, M., & Petty, R. E. (2005). Emotion regulation abilities and the quality of social interaction. *Emotion*, *5*(1), 113.

Lord, R., & Maher, K. (1991). Leadership and information processing: Linking perceptions and processes. *Boston: Unwin Hyman. Moorman, RH, & Blakely, GL (1995). Individualism-collectivism as an individual difference predictor of organizational citizenship behavior. Journal of Organizational Behavior*, *16*, 127-142.

Lovatt, M., Nanton, V., Roberts, J., Ingleton, C., Noble, B., Pitt, E., & Munday, D. (2015). The provision of emotional labour by health care assistants caring for dying cancer patients in the community: A qualitative study into the experiences of health care assistants and bereaved family carers. *International journal of nursing studies*, *52*(1), 271-279.

Markus, H. R., & Kitayama, S. (1991). Culture and the self: Implications for cognition, emotion, and motivation. *Psychological review*, *98*(2), 224.

Matsumoto, D. (2007). Culture, context, and behavior. Journal of personality, 75(6), 1285-1320.

Matsumoto, D., Takeuchi, S., Andayani, S., Kouznetsova, N. & Krupp, D. (1998). "The contribution of individualism vs. collectivism to cross-national differences in display rules", *Asian Journal of Social Psychology*, Vol. 1, No. 2, pp. 147-165.

Mauno, S., Leskinen, E., & Kinnunen, U. (2001). Multi-wave, multi-variable models of job insecurity: applying different scales in studying the stability of job insecurity. *Journal of Organizational Behavior* 22(8), 919-937.

Mauss, I. B., Bunge, S. A., & Gross, J. J. (2007). Automatic emotion regulation. *Social and Personality Psychology Compass*, *1*(1), 146-167.

Mayer, J.D. & Salovey, P. (1995). Emotional intelligence and the construction and regulation of feelings. *Applied and Preventive Psychology*, 4, pp. 197–208

Maznevski, M. L., Chui, C. W. S., Athanassiou, N., & Waeger, D. (2013). Cultural distance, turbulence, and friction: Advancing constructs in cross-border knowledge

transfer. In *Academy of Management Proceedings* (Vol. 2013, No. 1, p. 15899). Briarcliff Manor, NY 10510: Academy of Management

McLeod, S. A. (2008). Qualitative quantitative. *Simply Psychology*.

Meindl, J. R. (1995). The romance of leadership as a follower-centric theory: A social constructionist approach. *The leadership quarterly*, *6*(3), 329-341.

Mertz, O., Halsnæs, K., Olesen, J. E., & Rasmussen, K. (2009). Adaptation to climate change in developing countries. *Environmental management*, *43*(5), 743-752.

Mesquita, B. (2003). Emotions as dynamic cultural phenomena.

Mesquita, B., & Delvaux, E. (2013). A cultural perspective on emotion labor (pp. 251-272).

Messick, D. M., & Mackie, D. M. (1989). Intergroup relations. Annual review of psychology, 40(1), 45-81.

Minkov, M., & Blagoev, V. (2014). Is there a distinct Asian management culture?.

Mooradian, N. (2005). Tacit knowledge: philosophic roots and role in KM. *Journal of knowledge management*, *9*(6), 104-113.

Muchinsky, P. M. (2000). Emotions in the workplace: The neglect of organizational behavior. *Journal of Organizational Behavior,* 801-805.

Mumby, D. K., & Putnam, L. L. (1992). The politics of emotion: A feminist reading of bounded rationality. *Academy of management review*, *17*(3), 465-486.

Murray, H. A. (1938). Explorations in personality.

Nail, P. R., MacDonald, G., & Levy, D. A. (2000). Proposal of a four-dimensional model of social response. *Psychological Bulletin*, *126*(3), 454..

Naisbitt, J. (1994). Global paradox. New York: Avon

Nelson, R. E., & Gopalan, S. (2003). Do organizational cultures replicate national cultures? Isomorphism, rejection and reciprocal opposition in the corporate values of three countries. *Organization Studies*, 24, 1115–1151.

Newcombe, M. J., & Ashkanasy, N. M. (2002). The role of affect and affective congruence in perceptions of leaders: An experimental study. *The Leadership Quarterly*, *13*(5), 601-614.

Ngo, H. Y., Turban, D., Lau, C. M., & Lui, S. Y. (1998). Human resource practices and firm performance of multinational corporations: Influences of country origin. *International journal of human resource management*, 9(4), 632-652.

Nikolic, B. (2014). The role of authentic leadership and ethical leadership in an organizational setting-predictors for ethical climate, organizational citizenship behaviour, affective organizational commitment and in-role performance.

Niven, K. (2017). The four key characteristics of interpersonal emotion regulation. *Current opinion in psychology*, 17, 89-93.

Noelle-Neumann, E. (1974). The spiral of silence a theory of public opinion. *Journal of communication*, *24*(2), 43-51.

Northouse P.G. (1997). *Leadership: Theory and Practice*. Thousand Oaks: Sage

Offerman, L.R., & Hellmann, P.S. (1997). Culture's consequences for leadership behavior: National values in action. Journal of Cross-Cultural Psychology, 28, 342-351.

Ostroff, C., & Kozlowski, S. W. (1992). Organizational socialization as a learning process: The role of information acquisition. *Personnel psychology*, *45*(4), 849-874.

Ottenbacher, C. M., & Harrington, J. R. (2010). Strategies for achieving success for innovative versus incremental new services. *Journal of Services Marketing*, 24, 3-15.

Padgett, D. K. (2009). Guest editorial: Qualitative and mixed methods in social work knowledge development. *Social Work*, *54*(2), 101-105.

Palrecha, N., Rai, A., Kumar, A., Srivastava, S., & Tyagi, V. (2011, March). Character segmentation for multi lingual Indic and Roman scripts. In *Signal Processing and its Applications (CSPA), 2011 IEEE 7th International Colloquium on* (pp. 45-49). IEEE.

Pedersen, P. (1991). Special issue: multiculturalism as a fourth force in counseling. *Journal of Counseling and Development*, 70, 4–251.

Peterson, C., & Bossio, L. M. (2001). Optimism and physical well-being. *Optimism and pessimism: Implications for theory, research, and practice*, 127-145.

Portugal, E., & Yukl, G. (1994). Perspectives on environmental leadership. *The Leadership Quarterly*, *5*(3-4), 271-276.

Rajah, R., Song, Z., & Arvey, R. D. (2011). Emotionality and leadership: Taking stock of the past decade of research. *The Leadership Quarterly*, *22*(6), 1107-1119.

Rajan-Rankin, S. (2018). Invisible bodies and disembodied voices? Identity work, the body and embodiment in transnational service work. *Gender, Work & Organization*, *25*(1), 9-23.

Ralston, D. A., Gustafson, D. J., Mainiero, L., & Umstot, D. (1993). Strategies of upward influence: A cross-national comparison of Hong Kong and American managers. Asia Pacific Journal of Management, 10(2), 157-175.

Ralston, D., Egri, C., de la Garza Carranza, M. T., Ramburuth, P., Terpstra-Tong, J., et al. (2009). Ethical preferences for influencing superiors: a 41-society study. *Journal of International Business Studies*, 40, 1022–1045.

Reis, D. L., Brackett, M. A., Shamosh, N. A., Kiehl, K. A., Salovey, P., & Gray, J. R. (2007). Emotional intelligence predicts individual differences in social exchange reasoning. *NeuroImage*, *35*(3), 1385-1391.

Riggio, R. E., & Reichard, R. J. (2008). The emotional and social intelligences of effective leadership: An emotional and social skill approach. *Journal of managerial psychology*.

Ritzer, G. (2011). *The McDonaldization of society 6* (Vol. 6). Pine Forge Press.

Ritzer, G., & Dean, P. (2015). *Globalization: A basic text*. John Wiley & Sons.

Rothbaum, F., & Rusk, N. (2011). Pathways to emotion regulation: *Cultural differences in internalization.*

Rowan, N., & Wulff, D. (2007). Using qualitative methods to inform scale development. *The Qualitative Report*, *12*(3), 450-466.

Rozin, P., & Royzman, E. B. (2001). Negativity bias, negativity dominance, and contagion. *Personality and social psychology review*, *5*(4), 296-320.

Ryan, J., & Louie, K. (2007). False dichotomy?'Western'and 'Confucian'concepts of scholarship and learning. *Educational Philosophy and Theory*, *39*(4), 404-417.

Ryan, R. M., Stiller, J. D., & Lynch, J. H. (1994). Representations of relationships to teachers, parents, and friends as predictors of academic motivation and self-esteem. *The Journal of Early Adolescence*, 14(2), 226-249.

Sadri, G., Weber, T. J., & Gentry, W. A. (2011). Empathic emotion and leadership performance: An empirical analysis across 38 countries. *The Leadership Quarterly*, *22*(5), 818-830.

Safdar, S., Friedlmeier, W., Matsumoto, D., Yoo, S. H., Kwantes, C. T., Kakai, H., & Shigemasu, E. (2009). Variations of emotional display rules within and across cultures: A comparison between Canada, USA, and Japan. *Canadian Journal of Behavioural Science/Revue canadienne des sciences du comportement*, 41(1), 1.

Samter, W., Whaley, B. B., Mortenson, S. T., & Burleson, B. R. (1997). Ethnicity and emotional support in same-sex friendship: A comparison of Asian-Americans, African-Americans, and Euro-Americans. Personal Relationships, 4(4), 413-430.

Scheffler, E. (2000). *Politics in ancient Israel*. Biblia.

Schein, E.H. (1992). Organizational culture and leadership. San Francisco, CA: Jossey-Bass.

Schlegel, R. J., Hicks, J. A., Arndt, J., & King, L. A. (2009). Thine own self: True self-concept accessibility and meaning in life. *Journal of personality and social psychology*, *96*(2), 473.

Schneider, B., Salvaggio, A. N., & Subirats, M. (2002). Climate strength: a new direction for climate research. *Journal of applied psychology*, *87*(2), 220.

Schneider, S. C., & De Meyer, A. (1991). Interpreting and responding to strategic issues: The impact of national culture. *Strategic management journal*, 12(4), 307-320.

Schuler, R. S., & Jackson, S. C. (1998). Managing human resources. South-Western College Pub.

Schwartz, S. H. (2009). Culture matters: national value cultures, sources, and consequences. In R. Wyer, C. Chiu, & Y. Hong (Eds.), Understanding culture: Theory, research and application (pp. 127–150). New York: Taylor & Francis Group

Seyle, D. C., & Swann Jr, W. B. (2007). Being oneself in the workplace: Self-verification and identity in organizational contexts. *Identity and the modern organization*, 201-222.

Shamir, B. (2007). From passive recipients to active co-producers: Followers' roles in the leadership process. *Follower-centered perspectives on leadership: A tribute to the memory of James R. Meindl*, 9-39.

Sheldon, K. M., Ryan, R. M., Rawsthorne, L. J., & Ilardi, B. (1997). Trait self and true self: Cross-role variation in the Big-Five personality traits and its relations with psychological authenticity and subjective well-being. *Journal of personality and social psychology*, *73*(6), 1380.

Sherman, R. A., Nave, C. S., & Funder, D. C. (2012). Properties of persons and situations related to overall and distinctive personality-behavior congruence. *Journal of Research in Personality*, *46*(1), 87-101.

Shields, S. A. (1995). and Values in Gender Development. Social development, 15, 212.

Shondrick, S. J., & Lord, R. G. (2010). 1 Implicit Leadership and Followership Theories: Dynamic Structures for Leadership Perceptions, Memory, and Leader-Follower Processes. *International review of industrial and organizational psychology*, *25*(1), 1-33.

Sloan, D. M. (2004). Emotion regulation in action: Emotional reactivity in experiential avoidance. *Behaviour Research and Therapy*, 42(11), 1257-1270.

Smart, J. F., & Smart, D. W. (1995). Acculturative stress of Hispanics: Loss and challenge. *Journal of Counseling & Development*, *73*(4), 390-396.

Solomon, R. C. (2004). Emotions, thoughts, and feelings: Emotions as engagements with the world.

Steele, C. M. (1988). The psychology of self-affirmation: Sustaining the integrity of the self. In *Advances in experimental social psychology* (Vol. 21, pp. 261-302). Academic Press.

Suh, E., Diener, E., Oishi, S., & Triandis, H. C. (1998). The shifting basis of life satisfaction judgments across cultures: Emotions versus norms. *Journal of personality and social psychology*, 74(2), 482.

Swann Jr, W. B. (1990). To be adored or to be known? The interplay of self-enhancement and self-verification.

Swann, W. B., & Pelham, B. W. (2002). The truth about illusions. *Handbook of positive psychology*, 366-381.

Tajfel, H. (1974). "Social identity and intergroup behavior". *Social Science Information*. **13** (2): 65–93.

Tajfel, H. (1982). Social psychology of intergroup relations. Annual review of psychology, 33(1), 1-39.

Tajfel, H., & Turner, J.C. (1979). An integrative theory of intergroup conflict. In W.G. Austin & S. Worchel (Eds.), *The social psychology of group relations* (pp. 33–47). Monterey, CA: Brooks-Cole.

Takeuchi, R., Wang, M., & Marinova, S. V. (2005). Antecedents and consequences of psychological workplace strain during expatriation: A cross-sectional and longitudinal investigation. *Personnel psychology*, *58*(4), 925-948.

Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Harvard University Press.

Thiel, C. E., Connelly, S., & Griffith, J. A. (2012). Leadership and emotion management for complex tasks: Different emotions, different strategies. *The Leadership Quarterly*, *23*(3), 517-533.

Thite, M., Wilkinson, A., & Shah, D. (2012). Internationalization and HRM strategies across subsidiaries in multinational corporations from emerging economies—A conceptual framework. *Journal of World Business*, *47*(2), 251-258.

Thompson, J. A. (1997, August). Ethical Dissonance in Trans-Cultural Management: That's Not How We Play the Game Here!. In *Academy of Management Proceedings* (Vol. 1997, No. 1, pp. 199-203). Briarcliff Manor, NY 10510: Academy of Management.

Thurow, L. (2003). Fortune favors the bold. New York: HarperCollins.

Tiedens, L. Z. (2000). Powerful emotions: The vicious cycle of social status positions and emotions.

Tiedens, L. Z., & Linton, S. (2001). Judgment under emotional certainty and uncertainty: the effects of specific emotions on information processing. *Journal of personality and social psychology*, *81*(6), 973.

Ting-Toomey, S. (1991). Intimacy expressions in three cultures: France, Japan, and the United States. *International Journal of Intercultural Relations*, 15(1), 29-46.

Toegel, G., Kilduff, M., & Anand, N. (2013). Emotion helping by managers: An emergent understanding of discrepant role expectations and outcomes. Academy of Management Journal, 56(2), 334-357.

Troth, A. C., Lawrence, S. A., Jordan, P. J., & Ashkanasy, N. M. (2017). Interpersonal Emotion Regulation in the Workplace: A Conceptual and Operational Review and Future Research Agenda. *International Journal of Management Reviews*.

Tugade, M. M., & Fredrickson, B. L. (2007). Regulation of positive emotions: Emotion regulation strategies that promote resilience. *Journal of Happiness Studies*, *8*(3), 311-333.

Valenzuela, M. A., Nguyen, A. M. D., & Taras, V. (2021). A review of organizational research on acculturation from a nonwork–work spillover perspective: Content analysis and future research guidelines. *International Journal of Management Reviews*, *23*(4), 516-540.

van Gils*, S., van Quaquebeke*, N., & van Knippenberg, D. (2010). The X-factor: On the relevance of implicit leadership and followership theories for leader–member exchange agreement. *European Journal of Work and Organizational Psychology*, *19*(3), 333-363.

Van Baaren, R. B., Maddux, W. W., Chartrand, T. L., De Bouter, C., & van Knippenberg, A. (2003). It takes two to mimic: behavioral consequences of self-construals. *Journal of personality and social psychology*, *84*(5), 1093.

Van Dijk, P. A., Smith, L. D., & Cooper, B. K. (2011). Are you for real? An evaluation of the relationship between emotional labour and visitor outcomes. *Tourism Management*, *32*(1), 39-45.

Van Kleef, G. A. (2009). How emotions regulate social life: The emotions as social information (EASI) model. *Current directions in psychological science*, *18*(3), 184-188.

Van Maanen, J., & Schein, E. H. (1979). l979. Toward a theory of organizational socialization. *Research in organizational behavior*.

Venaik, S., & Brewer, P. (2010). Avoiding uncertainty in Hofstede and GLOBE. Journal of International Business Studies, 41, 1294–1315

Walter, F., Cole, M. S., & Humphrey, R. H. (2011). Emotional intelligence: Sine qua non of leadership or folderol?. *The Academy of Management Perspectives*, *25*(1), 45-59.

Wang, S., Liu, Z., Lv, S., Lv, Y., Wu, G., Peng, P., & Wang, X. (2010). A natural visible and infrared facial expression database for expression recognition and emotion inference. *IEEE Transactions on Multimedia*, *12*(7), 682-691.

Warr, P. (1990). The measurement of well-being and other aspects of mental health. *Journal of Occupational and Organizational Psychology*, *63*(3), 193-210.

Weiss H. M & Cropanzano R (1996). Affective Events Theory: A theoretical discussion of the structure, causes and consequences of affective experiences at work. In: Staw BM and Cummings LL (eds) *Research in Organizational Behavior*, vol. 18. Greenwich, CT: JAI, 1–74.

Welch, J. (1997). Forced smile gloss over hidden trauma: Employees who fake their emotions. *People Management*, 3, 15.

Westaby, C. (2010). "Feeling like a sponge": The emotional labour produced by solicitors in their interactions with clients seeking asylum. *International Journal of the Legal Profession*, 17(2), 153–174.

Wharton, A. S. (1993). The affective consequences of service work: Managing emotions on the job. *Work and Occupations*, 20(2), 205–232.

Wharton, A. S. (2009). The sociology of emotional labor. *Annual Review of Sociology*, 35(1), 147–165.

Wharton, A. S., & Erickson, R. J. (1993). Managing emotions on the job and at home: Understanding the consequences of multiple emotional roles. *The Academy of Management Review*, 18(3), 457–486.

Wierzbicka, A. (1994). Emotion, language, and cultural scripts.

Williams, J. (2013). Consuming Higher Education: Why Learning Can't be Bought. London: Bloomsbury Academic.

Williams, M. (2007). Building genuine trust through interpersonal emotion management: A threat regulation model of trust and collaboration across boundaries. *The Academy of Management Review*, 32(2), 595–621.

Williams, M., & Emich, K. J. (2014). The experience of failed humor: Implications for interpersonal affect regulation. *Journal of Business*, 29, 651–668.

Wong, J. Y., & Wang, C. H. (2009). Emotional labor of the tour leaders: An exploratory study. *Tourism Management*, 30, 249–259.

Wood, A. M., Linley, P. A., Maltby, J., Baliousis, M., & Joseph, S. (2008). The authentic personality: A theoretical and empirical conceptualization and the development of the Authenticity Scale. *Journal of Counseling Psychology*, *55*(3), 385.

Xanthopoulou, D., Bakker, A. B., Oerlemans, W. G. M., & Koszucka, M. (2017). Need for recovery after emotional labor: Differential effects of daily deep and surface acting. *Journal of Organizational Behavior*, 1–14.

Yamagishi, T., Hashimoto, H., & Schug, J. (2008). Preferences versus strategies as explanations for culture-specific behavior. *Psychological Science*, *19*(6), 579-58

Yin, R. K. (2003). Case Study Research: Design and Methods (3rd ed.). Thousand Oaks: SAGE.

Zammuner, V. L., & Galli, C. (2005). The relationship with patients: “Emotional labor” and its correlates in hospital employees. In C. E. J.

Zapf, D. (2002). Emotion work and psychological well-being: A review of the literature and some conceptual considerations. *Human Resource Management Review,* 12(2), 237–268.

Zapf, D., & Holz, M. (2006). On the positive and negative effects of emotion work in organizations. *European Journal of Work and Organizational Psychology,* 15(1), 1–28.

Zapf, D., Isic, A., Bechtoldt, M., & Blau, P. (2003). What is typical for call centre jobs? Job characteristics, and service interactions in different call centres. *European Journal of Work and Organizational Psychology*, 12(4), 311–340.

Zapf, D., Seifert, C., Schmutte, B., Mertini, H., & Holz, M. (2001). Emotion work and job stressors and their effects on burnout. *Psychology and Health,* 16(5), 527–545.

Zeki, C. P., Deci, E. L., Vallerand, R. J., Pelletier, L., Ryan, R. M., Rahim, M. A., … Degan, R. J. (2012). *Handbook of Research on Student Engagement*. Procedia - Social and Behavioral Sciences (Vol. 7).

Zepke, N., & Leach, L. (2010). Improving student engagement: Ten proposals for action. Active Learning in Higher Education, 11(3), 167–177.

Zhan, Y., Wang, M., & Shi, J. (2016). Interpersonal process of emotional labor: The role of negative and positive customer treatment. *Personnel Psychology*, 69, 525–557

Appendix1: Participant information sheet

University of East Anglia

Emotion regulation in workplace

PARTICIPANT INFORMATION STATEMENT

(1) What is this study about?

What is the study?

My research is titled 'Emotion regulation in the workplace: A cultural perspective'. The purpose of this research is to gain in-depth understanding of the how culture/cultural values affects in emotion regulation for employees in western based MNCs in India.

Why you?

You have been invited to participate in this study because of your experience as an employee working in western based MNCs in India.

This Participant Information Statement tells you about the research study. Knowing what is involved will help you decide if you want to take part in the study. Please read this sheet carefully and ask questions about anything that you don't understand or want to know more about.

Participation in this research study is voluntary. By giving consent to take part in this study you are telling us that you:

- ✓ Understand what you have read.
- ✓ Agree to take part in the research study as outlined below.
- ✓ Agree to the use of your personal information as described.

(2) Who is running the study?

The study is being carried out by Mariya Mathai, a PhD researcher at Norwich Business School, University of East Anglia. The PhD is being by supervised by Dr. Annilee Game and Dr. Roberta Fida.

There are no known direct financial benefits from this study. The results from the study will be used in the PhD thesis and successful completion and review of the PhD thesis could open up opportunities for publication and presentation at conferences, which do have financial implications for the researcher. Therefore, the outcomes of this study can be said to have an indirect financial benefit for the researcher.

(3) What will the study involve for me?

You will be asked to participate in an interview lasting approximately 45 minutes in total. This interview will be conducted either face-to-face or on a digital platform such as skype, depending on which is convenient for you. Your responses to questions will be recorded digitally as an audio file and transcribed to provide a verbatim written record. Notes will be taken by the researcher during the interview.

Your age, organizational tenure, gender, and occupational level will be recorded to establish categories that may be used to analyse your responses, but no other identifying information will be taken for the record. Although your name will be taken for the purposes of informed consent, it will be replaced with an anonymous designation during and after the interview.

You will receive a copy of the interview transcript to review for accuracy. You will also be able to review a draft of any text that is written for publication in advance of its submission to a publisher, or to being made available through an online platform.

(4) How much of my time will the study take?

Participation in this study will last no more than 45 minutes. You may be asked to review a transcript of the session for accuracy, which may take a further hour of your time.

(5) Do I have to be in the study? Can I withdraw from the study once I've started?

Being in this study is completely voluntary. If you decide to take part in the study and then change your mind later, you are free to withdraw at any time before the submission of thesis. You can do this by e-mailing m.mathai@uea.ac.uk to request a withdrawal in writing. While being interviewed, you are free to stop participating at any stage or to refuse to answer any of the questions.

(6) Are there any risks or costs associated with being in the study?

Aside from giving up your time, we do not expect that there will be any risks or costs associated with taking part in this study.

(7) Are there any benefits associated with being in the study?

There are no direct benefits of taking part in the study, however, your participation will be valuable for the research.

(8) What will happen to information about me that is collected during the study?

By participating in this study, the interview with the researcher will be recorded digitally as an audio file and retained as part of the study. Notes will be made by the researcher during the session, and these too, will be retained. These materials will be analysed manually or through the use of qualitative data analysis software such as NVivo.

Personal information will be kept confidential, subject to mandatory reporting, court orders or subpoenas, for research that may uncover illegal activity. As a participant in this study, you will be able to request copies of your personal information.

The results from this study will be presented as assessed work for the thesis component of Degree of Doctor of Philosophy in Business and Management. They may also form the basis of presentation or publication in the form of a conference paper or poster.

Electronic and hardcopy data will be stored during and after the study with the researcher. The electronic information will be held on an external hard drive, and the data will be encrypted. The researcher will have access to the encrypted data, and where transmitted to supervisors, examiners, and academic for review, will be sent in encrypted form with decryption code available only to the academic colleagues in question.

The data collected for this study will be held for a maximum of ten years. After this point, the data (in electronic form and hardcopy) will be destroyed, with the exception of any material included in published output from the study.

By providing your consent, you are agreeing to us collecting personal information about you for the purposes of this research study. Your information will only be used for the purposes outlined in this Participant Information Statement, unless you consent otherwise. Data management will

follow the Data Protection Act 2018, General Data Protection Act (GDPR) 2018 and the University of East Anglia Research Data Management Policy (2018).

Your information will be stored securely and your identity/information will be kept strictly confidential, except as required by law. Study findings may be published, but you will not be identified in these publications if you decide to participate in this study, unless you specifically chose to be identified by your name. In this instance, data will be stored for a period of 10 years and then destroyed.

(9) What if I would like further information about the study?

If you have any further questions about the study, or the procedures, you may contact the researcher via email at m.mathai@uea.ac.uk.

(10) Will I be told the results of the study?

You have a right to receive feedback about the overall results of this study. You can tell us that you wish to receive feedback by contacting Mariya Mathai via e-mail at m.mathai@uea.ac.uk and ticking the relevant box on the consent form. This feedback will be in the form of a one-page summary of the main findings and the intended outputs from the project, e.g. publications. You will receive this feedback after the study is finished.

(11) What if I have a complaint or any concerns about the study?

The Information Commissioner is the regulator for GDPR and you have the right to raise concerns with the Commissioner. The Information Commissioner's Office (ICO) has a website with information and guidance for members of the public: See: https://ico.org.uk/concerns/.

You can find out more about your data protection rights at: https://ico.org.uk/for-organizations/guide-to-the-general-data-protection-regulation-gdpr/individual-rights/'. You can also contact the University's Data Protection Officer at dataprotection@uea.ac.uk

Please keep the information sheet and the 2nd copy of the consent form for your information.

PARTICIPANT CONSENT FORM (1st Copy to Researcher)

I, ... [PRINT NAME], agree to take part in this research study.

In giving my consent I state that:

✓ I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

✓ I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.

✓ The researchers have answered any questions that I had about the study and I am happy with the answers.

✓ I understand that being in this study is completely voluntary and I do not have to take part. My decision whether to be in the study will not affect my relationship with the researchers or anyone else at the University of East Anglia now or in the future.

✓ I understand that I can withdraw from the study at any time.

✓ I understand that I may leave the interview at any time if I do not wish to continue.

✓ I understand that personal information about me that is collected over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.

✓ I understand that the results of this study may be published, and that publications will not contain my name or any identifiable information about me, unless I chose to be identified.

✓ I consent to:

- **Audio-recording** YES ☐ NO ☐

- **Reviewing transcripts** YES ☐ NO ☐

- **Would you like to receive feedback about the overall results of this study?** YES ☐ NO ☐

If you answered **YES**, please indicate your preferred form of feedback and address:

☐ Email: _____

.....

Signature

.....

PRINT name

.....

Date

PARTICIPANT CONSENT FORM (2nd Copy to Participant)

I, ... [PRINT NAME], agree to take part in this research study.

In giving my consent I state that:

✓ I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

✓ I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.

✓ The researchers have answered any questions that I had about the study and I am happy with the answers.

✓ I understand that being in this study is completely voluntary and I do not have to take part. My decision whether to be in the study will not affect my relationship with the researchers or anyone else at the University of East Anglia now or in the future.

✓ I understand that I can withdraw from the study at any time.

✓ I understand that I may leave the interview at any time if I do not wish to continue.

✓ I understand that personal information about me that is collected over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.

✓ I understand that the results of this study may be published, and that publications will not contain my name or any identifiable information about me, unless I chose to be identified.

✓ I consent to:

- **Audio-recording** YES ☐ NO ☐
- **Reviewing transcripts** YES ☐ NO ☐
- **Would you like to receive feedback about the overall results of this study?** YES ☐ NO ☐

If you answered **YES**, please indicate your preferred form of feedback and address:

☐ Email: _____

.....

Signature

.....

PRINT name

.....

Date

Appendix 2: Interview guide

1. What does a typical day of work look like for you?
2. How were the first few weeks after you joined this organization, thinking in terms of work environment and the culture of the organization? (probe for incidents that could have happened in the first weeks)
3. Have your views about the organization changed over the period? If so, what do you think are the reasons for this change? (probe for incidents that could have happened in the recently)
4. Were there times when you felt like you fit-in in this workplace? If yes, please give examples.
5. Were there times when you felt like you don't fit-in in this workplace? If yes, please give examples.
6. On a scale of 1 to 5 of 5 being the highest, how happy are you with your job? Why?
7. How are the interactions with a. your colleagues and b. your line managers?
8. What are these interactions usually about? How often do you interact? (Probe for examples on formal and informal interactions)
9. Have you ever had to hide how you are really feeling in the workplace?
10. What do you do to hide these emotions or feeling?
11. If yes, why do you think you had to hide these feelings?
    How did feel afterwards? (Probe for examples of incidents when emotions were suppressed)
12. What are usually the emotions you show or express in the workplace? What are your reasons for showing those emotions?
13. How do you usually feel after expressing these emotions? (Probe for examples of incidents when emotions were expressed)

Demographics questions

1. Age

a. 18-25

b. 26-35

c. 36-45

d. 45-55

e. Over 55

b. Organizational tenure

c. Occupation level